

Volume 150

SEPTEMBER 1952

Number 7

RELIGION AND
EDUCATION

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MISSIONS

THE 150th YEAR OF PUBLICATION

AN INTERNATIONAL BAPTIST MAGAZINE

The Taj Mahal

For reference to this
picture, see page 387

(Photo by John C. Slomp)





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SEPTEMBER QUIZ COLUMN

Note:—Questions are taken from all pages and occasionally advertisements.

1. To whom was a farewell dinner given in Rangoon?
2. Who is Edwardo Mondlane?
3. Where is the famous Prayer Meeting Hill?
4. Who was a deacon in the Warburton Avenue Baptist Church?
5. What book was finished in 1946?
6. Who was professor at the Kennedy School of Missions?
7. For what place is Lufu the station stop?
8. Who is P. D. Moroscov?
9. In what church is Dr. Louie D. Newton pastor?

Note that this contest began with the June issue, 1952, is completed with the issue of May, 1953, and is open only to subscribers.

10. Who in daily life believed that all men are created equal?
11. What nation has had the Bible for about 80 years?
12. In what city is the Taj Mahal?
13. Whose marriage occurred on April 19, 1944?
14. What is the address of Dr. LeRoy Brininger?
15. Who is graduate of the Bible Institute of Los Angeles?
16. Who writes out of a wide experience?
17. Who is F. A. Nelson?
18. To what has most of the world been exposed?

Rules for 1952-1953

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

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MISSIONS

An International Baptist Magazine

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For subscription rates see opposite page

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SEPTEMBER, 1952

No. 7

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Newspaper Approval

That American newspapers find the Charles A. Wells Conferences on Christ and World Need worthy of commendation and editorial approval is indicated in the following quotation from an editorial in *The Frederick Daily Leader* of Frederick, Md.



He draws as he speaks

—*The Frederick Daily Leader*, Feb. 16, 1952.

FURTHER INFORMATION ON REQUEST

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The Cover

The picture on the front cover is a reproduction of a photograph of the famed Taj Mahal at Agra, India. It is claimed to be the most beautiful
(Continued on the following page)

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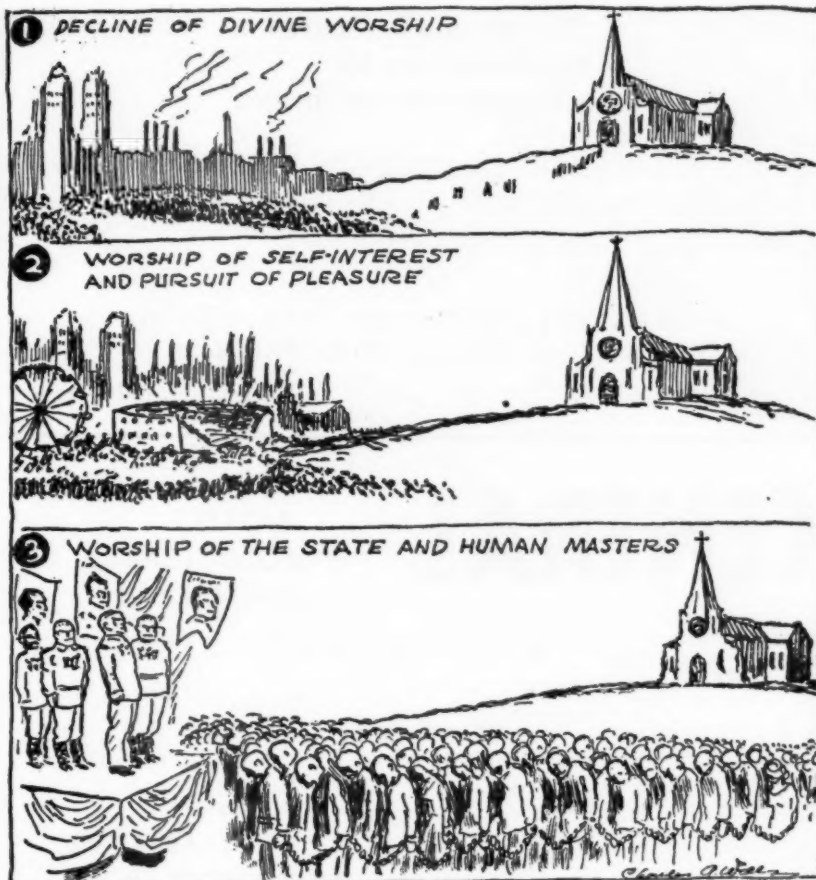
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It Can Happen Here

CARTOON NUMBER 191 BY CHARLES A. WELLS



TWO months ago the American people again observed their anniversary of independence. On July 4th all needed to be reminded anew that freedom can never be taken for granted. "Freedom dies with every individual", said President Henry M. Wriston of Brown University recently. "Freedom is not reborn with his successors; it must be achieved anew, generation by generation."

Vigorously we denounce tyranny and statism, the worship of the state, and of human leadership; yet we forget that these are not merely the products of infiltrated, seductive and destructive alien doctrines. The greatest factor in the destruction of a free system is the spiritual decadence and moral decline that precede the death of freedom. Many so-called American patriots, political leaders, modern American "witch hunters" shout themselves hoarse over the invasion into the United States of communist, fascist, and other totalitarian doctrines and then by indifference to moral decline, and repudiation of the American Bill of Rights, they make the spread of these doctrines inevitable.

When a nation ceases to worship God, when its people become indifferent to their constitutional freedoms, then nothing can prevent the worship of the state and blind obedience to dictatorship. It has happened elsewhere. *It can happen here!*—CHARLES A. WELLS

PROGRESS REPORT

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(Continued from preceding page)

edifice ever erected by man and was built as a memorial to the faithful wife of a Hindu Rajah. The photograph was taken by the Associate Editor during his recent journalistic visit to Baptist mission fields in India. Mrs. Slemph is seated on the marble bench in the lower left corner. See "In Need of Deep Wells in India", by John C. Slemph, on pages 396-400.

WHO'S WHO In This Issue

• MARLIN D. FARNUM is Foreign Secretary of the American Baptist Foreign Mission Society, with administrative responsibility for the mission fields in Belgian Congo, South India, and Europe. He was formerly a missionary in Japan in charge of the work on the Inland Sea.

• HERVEY F. GILBERT retired recently after 27 years of missionary service to the American Indians, under appointment by the American Baptist Home Mission Society.

• MARGUERITE HAZZARD is President of the Woman's American Baptist Home Mission Society. She is also President of the New York Baptist Home for the Aged at Spuyten Duyvil, N. Y.

• EMILY L. KEYES is a missionary of the Woman's American Baptist Foreign Mission Society, in service in Belgian Congo since 1951.

• F. TOWNLEY LORD, is pastor of the Bloomsbury Baptist Church in London, England. He is also President of the Baptist World Alliance for the current five-year term, 1950-1955.

• HAMPTON E. PRICE is pastor of the Community Baptist Church in Clearfield, Utah.

• MILDRED SCHNEIDER is the wife of Rev. Gilbert Schneider. They are missionaries under appointment of the North American Baptist General Conference, and serving in the Cameroons, West Africa.

• JOHN C. SLEMP is Associate Editor of MISSIONS MAGAZINE. In the fall of 1951 he visited American Bap-

tist home mission fields in Latin America. In the winter and spring of 1952 he went on a similar journalistic visit of foreign mission fields. This past summer he went to Europe to report the European Baptist Federation in Copenhagen, Denmark.

• FRANCIS C. STIFLER, is Editorial Secretary of the American Bible Society.

• DOROTHY M. WISEMAN, R.N., is a missionary of the Woman's American Baptist Foreign Mission Society, in service in Belgian Congo since 1942.

LETTERS

From the Editor's Mail Bag

In your editorial on the desired closer *rapprochement* between Baptists and Disciples which occupied the thought of the delegates to the Chicago Convention, you say that "auspiciously this began some years ago by Dr. Hillyer H. Straton's committee." You have apparently forgotten that this was a matter of interest and concern to American Baptists as far back as 25 years ago when the Convention's Committee on Relations With Other Religious Bodies carried on negotiations with a similar committee of the Disciples of Christ for two years. The Baptist Committee presented a report at the Convention in Cleveland in 1930 (*See MISSIONS, July, 1930, pages 393-394.—ED.*) and recommended closer cooperation on the local and state levels, and that the Committee be continued for consideration of further cooperation. However, an influential Baptist theological professor introduced a minority report which after long discussion was adopted instead of the majority report, and the project was abandoned.—*Rev. Robert A. Ashworth, Brewster, N. Y.*

NOTE—Thanks to reader Ashworth for this reference to Baptists Disciples relations at the Cleveland Convention in 1930. The contrast between Cleveland in 1930 and Chicago in 1952 reveals how far and how little we have progressed in 22 years.—ED.

Plan Now For September, 1953!



Never has there been such a demand for young men and women with college degrees to fill positions of responsibility in business, industry and professional fields! College graduates are *first choice* for the best jobs and the most promising careers. The two students pictured above working in the chemistry laboratory know this and are preparing themselves for stiff competition in the business of "making a living" and "getting ahead in the world."

The function of the college is to provide the student with a broad foundation of the knowledge he will need to make a maximum contribution in the world where the average level of "formal education" is rising continuously and the problems of living are becoming more complex every day.

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I write to register my deep and abiding appreciation for the vigor and the power of the Christian ministry that MISSIONS has rendered to our entire constituency. In your editorial gifts you have always shown such clarity of thinking and such

unquestionable and convincing courage in everything that you have given us, that I as a fellow minister of the gospel have always felt extremely strengthened, and proud of what has constantly come from your pen. You may be sure that we will do every-

thing in our power to have a larger constituency within our church become readers of MISSIONS this year.—Rev. Jitsuo Morikawa, Chicago, Ill.

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In MISSIONS' review of Isabel Crawford's new book, *Joyful Journey*, it is stated that she is the first American Indian woman to have been commissioned a missionary of the Woman's American Baptist Home Mission Society. That is an error. Miss Crawford is of pure Scotch and straight-laced Presbyterian descent from away back, as she herself expresses it.—Anson M. DuBois, Wal-
tham, Mass.

NOTE—Thanks to reader DuBois for this correction and apologies to Miss Crawford.—ED.

Many thanks for our wonderful MISSIONS and the fine way in which it treats of world affairs.—Mrs. Lewis H. Dice, Denver, Ind.

Will Your Church Participate in Observing It?

MISSIONS MAGAZINE SUNDAY

OCTOBER 12, 1952

THIS is the 150th year of publication of MISSIONS MAGAZINE which was first issued in 1803 under the name, *Massachusetts Baptist Missionary Magazine*. For 150 years, through half a dozen wars, and recurring periods of financial depression and prosperity, Baptists have been reading this magazine. It has been a major factor in making them aware of the world in which they live, and also of the kind of world that it ought to be.

Sunday, October 12, 1952, is suggested to all churches as MISSIONS MAGAZINE SUNDAY. Pastors are asked to speak briefly about the magazine and the Church Missionary Committee

is asked to help the Club Manager in receiving new subscriptions at the close of the services.

There is no finer corps of volunteer workers in Baptist churches than the devoted 3,300 Club Subscription Managers of MISSIONS. They need your help and cooperation in lifting its present gratifying circulation to still higher levels so that it can render greater service to the denomination and its global missionary enterprises.

Wider reading of MISSIONS lightens the task of the pastor and vitalizes the life of the church.

Sample copies of the magazine and subscription blanks will be furnished on request to Business Manager, Rev. Horace H. Hunt, 152 Madison Ave., New York 16, N. Y.

NOTE—Mrs. Frank H. Wigginton has written a short- one-act play, with seven persons in the cast, "The Whole Family and My Neighbor Too", on the value of MISSIONS. Mimeographed copies are available on request to the Business Manager.

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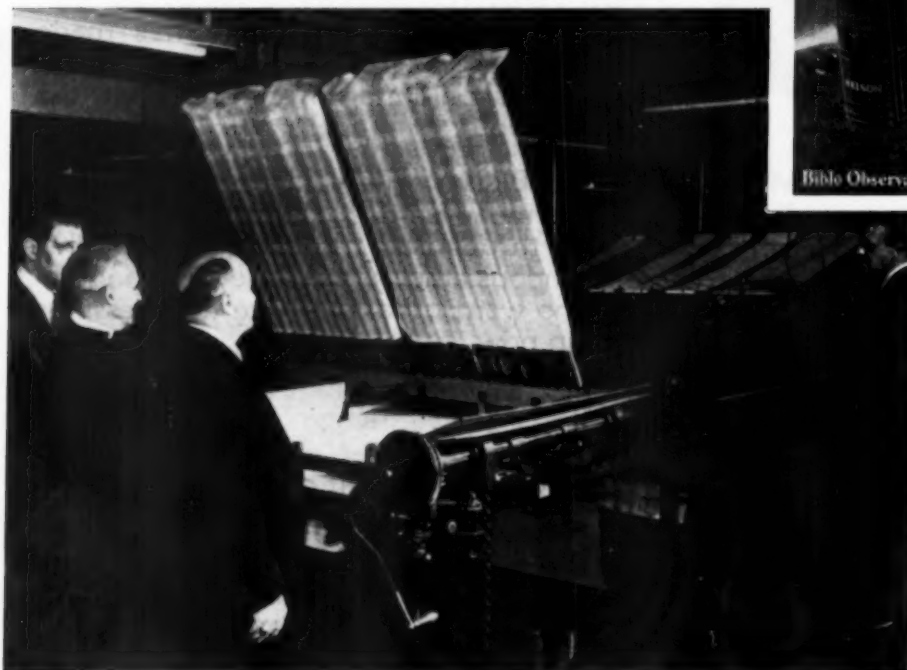
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THE NEW STANDARD REVISED VERSION OF THE BIBLE

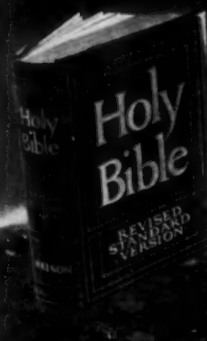
ABOVE: Reproduction of a panel, 3 x 6 feet in size, which will be displayed in hundreds of bookstores across the United States, for the nation wide Bible Observance. It features the seven leading languages in which the Bible has been produced, Hebrew, Greek, Latin, Middle English, and the English of the King James version which is now superseded by the English of the new standard revised version to appear September 30, 1952. RIGHT: Reproduction of a poster, for display on church bulletin boards, announcing the observance of Bible Week, September 28 to October 5, 1952. Thus the climax of the celebration of the new Bible falls on World Communion Sunday.

For copies of the poster, write to Dr. LeRoy Brininger, National Council of Churches, 79 East Adams Street, Chicago 3, Illinois.



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September 30, 1952

On Tuesday, September 30

Come to

Place

Time

Bible Observance Week-September 28 to October 5, 1952

LEFT: President William R. McCulley of Thomas Nelson and Sons, Bible publishers, General Secretary Samuel McCrea Cavert and Associate Secretary Roy G. Ross start the presses that will print the first edition of 900,000 copies of the new Standard Revised Version of the Bible

MISSIONS

VOL. 150 NO. 7



SEPTEMBER 1952

Farewell to the King James Bible

IN American church history the last day of September may be the most significant date of the 20th century. On September 30th more than 3,000 American communities are expected formally to celebrate the completion of the new Revised Version of the Bible, the result of the labors of 32 outstanding Bible scholars under the chairmanship of Dr. Luther A. Weigle, former Dean of the Yale University Divinity School. During the past three months the presses have already printed 1,000,000 new Bibles. Once again the world's greatest book in the world's greatest publication venture makes the world's best seller available in the language of our time.

However, many earnest Christians, devout souls, faithful Bible readers, regret saying farewell to the King James Bible. To Dr. Francis C. Stifter of the American Bible Society, a man complained, "How dare they tamper with the Word of God!" Understandable, although doubtless apocryphal, is the comment of a saintly old lady, "The King James version was good enough for the Apostle Paul; it is good enough for me." Such complaints are not new. As intimated in its Preface, even the King James version in 1611 was criticized by many people who had become attached to older versions.

Three reasons should reassure sincere critics about the necessity of a new Bible version. (1) The King James version of 1611, and the revised versions of 1870 and of 1901, were based on faulty Greek and Hebrew manuscripts. Since then several older and

more reliable manuscripts have been discovered. (2) Today, far better than in 1611, we understand the Bible vocabulary and its idioms which heretofore were incorrectly expressed in English. (3) Now obsolete in the King James Bible are nearly 300 words which convey an inaccurate meaning of what the Bible writer had written. A new, clear, accurate Bible version thus became necessary.

A recent nation-wide survey reported that 90% of American homes possess at least one Bible, and that before they were 15 years old, 70% of the American people had received Bibles. New or old, in versions of yesterday, of 341 years ago, of today, these millions of Bibles must be read. Unless the Bible is read, all this prodigious effort in scholarship, translation, printing, and distribution, is in vain. The precepts and teachings of the Bible must be lived. Its revelation of God and the way of life offered in its pages, must be accepted. The Bible is often misunderstood, frequently misinterpreted, repeatedly rejected; yet it remains the Book of Life. He who reads it finds in it the only way of life that can satisfy the needs and yearnings of our perplexed, terrified, broken world. Its message is as relevant, timely, and as desperately needed now as it was when God inspired the men who wrote its immortal pages.

So we bid farewell to the King James Bible, yet thankful that in the new version we still have the Word of God and in the language of our time. That fact and a new stimulus to read it should give historic significance to an important date in September.

The World Today

Current Events of Missionary Interest

Huge Loans for Belgian Congo Finance Ten-Year Development Program

TWO large loans, to run for 25 years and totaling \$70,000,000, were recently made by the International Bank for Reconstruction and Development to finance a ten-year development program in Belgian Congo. The funds will be used to improve transport, communications, electric power, water services, agricultural expansion, public health, and public education. The new loans are part of a total program involving ultimately \$600,000,000 which will produce vast improvement in living conditions and welfare of the Belgian Congo people. This development should be of concern to American Baptists who have a substantial missionary investment in Belgian Congo, with a staff of 22 married couples and 17 single women missionaries, assigned to 7 mission stations. Belgian Congo is one of the 10 foreign mission fields of American Baptists. Congo Belgian has been their field ever since its transfer in 1886 from the Livingstone Inland Mission. With missionary doors in China temporarily closing, this may be the providential time to open new doors in Belgian Congo.

This Baptist mission field will receive the major part of the World Fellowship Offering on World Communion Sunday, October 5, 1952.

A government development program involving \$600,000,000 will inevitably bring with it a dangerous expansion of secularism and materialism. To offset that with a corresponding increase in the spiritual emphasis in life will require a considerable expansion of Christian missionary effort. In cooperation with many other boards of numerous denominations serving in Belgian Congo, our Foreign Board might well propose a ten-year missionary expansion program to parallel this material and cultural development program. Moreover, Belgium is a Roman Catholic country and the next ten years will assuredly witness an immense enlargement of Roman Catholic missionary effort.

Distinguished South African Negro On Union Theological Seminary Faculty

UNION Theological Seminary in New York City announces for the academic year 1952-1953 the appointment of Prof. Zacharias Kepdirelang

Matthews of South African College at Fort Hare, as visiting Professor of World Christianity. This is the first time that a South African Negro Christian scholar has been appointed to a teaching position in an American theological seminary. Born in South Africa, Prof. Matthews was educated at the University of South Africa, at Yale University, and at London University. He has filled several im-



*Prof. Zacharias Kepdirelang
Matthews*

portant British and South African government positions. He is today one of the world's recognized authorities on African languages and cultures. He has done an immense amount of anthropological research among native African tribes. At Union Seminary he will occupy the professorship established by Mr. Henry R. Luce, publisher of *TIME*, *LIFE*, and *FORTUNE* magazines, in memory of his father the Rev. Henry W. Luce who was for many years a missionary in China and later professor at the Kennedy School of Missions in Hartford, Conn. For one year the students at Union Theological Seminary will have the high privilege of hearing a distinguished South African Christian interpret world Christianity, with probably many references to the explosive racial situation in Africa.

High Honors to Baptist Missionaries From the Government of Belgium

NINE American Baptist missionaries, under appointment by the American Baptist Foreign Mission Society and the Woman's Society, serving in Belgian Congo, were the recipients of high honors and awards recently by the Government of Belgium for distinguished service in Congo. The list and the titles conferred on them follows.

CHEVALIER de l'ORDRE de la COURONNE, to A. C. Osterholm, M.D., and to Glen W. Tuttle, M.D.

CHEVALIER de l'ORDRE ROYAL du LION, to Rev. Martin S. Engwall, and to Rev. Henry Erickson.

MEDAILLE d'OR de l'ORDRE ROYAL du LION, to Rev. Elmer G. Hall.

CHEVALIER de l'ORDRE de LEOPOLD II, to Rev. Charles E. Smith, and to Mrs. Charles E. Smith.

MEDAILLE d'OR de l'ORDRE de LEOPOLD II, to Mrs. Glen W. Tuttle, and to Miss Emily Saterburg.

Since Belgium is a strongly Roman Catholic country so that Catholic missionary effort in Belgian Congo can naturally depend on Government cooperation, this recognition by a Roman Catholic Government of the service rendered by Protestant missionaries is of immense significance.

Indonesia Grants Permission For New Baptist Mission Field

THE Foreign Mission Board of the Southern Baptist Convention has found a new field for the assignment of missionaries who have been evacuated from China. The Republic of Indonesia, formerly the vast Dutch Empire in the South Pacific, through its Ministry of Religion, has given permission and has authorized the necessary visas to Baptist missionaries for permanent residence to conduct mission work in Indonesia. Three are already on the field. Permission was secured after lengthy conferences between the Board's Foreign Secretary B. J. Cauthen and the Indonesian Government. Dr. Cauthen flew from Tokyo for that purpose.

Other experienced missionaries who served in China will be sent to reinforce the three already there.

With the recent establishment of a major foreign Baptist mission field by the American Baptist Foreign Mission Society in Thailand, formerly known as Siam, (*See MISSIONS, April, 1952, pages 204 and 224*, and with the opening of Indonesia to Baptist missionary effort, two new countries join the world fellowship of Baptists, and take their places as witnesses to evangelical Christian faith and to the historic Baptist principle of religious freedom. Delegates from both Indonesia and Thailand should be expected at the next Baptist World Congress in London, England, in 1955.

Protestant and Roman Catholic Mothers of the Year

BOTH Roman Catholicism and Protestantism stressed the racial significance of their appointments of the American Mother of 1952 which were announced for Mother's Day last May. The Roman Catholic Mother of the Year was Mrs. Ruth Thomas, mother of nine children. She is the first Negro to receive the award which was established ten years ago by the National Catholic Welfare Conference. For American Protestants the Mother of the Year was Mrs. Toy Len Goon, born in China, now a laundry operator in Portland, Maine. When her husband died of injuries received in World War I, she undertook to manage his laundry business and to bring up their eight children. She is a member of the First Baptist Church of Portland, Maine. Both appointments were widely heralded in the daily press throughout the United States as indicative of improved race relations and of the fact that in the virtue of being an ideal mother no creed, social status, race, or color has any monopoly. It must nevertheless be said and emphasized again and again that when it ceases to be news that a Chinese or a Negro has been appointed Mother of the Year, we shall then have arrived at the right relationship among races and colors in the United States.

Remarkable Remarks

Heard or Reported Here and There

● MOST PEOPLE THINK of fellowship as working side by side whereas it should mean shoulder to shoulder.—Quoted by *Richard Kayer*



● THE CHRISTIAN CHURCH belongs to God and not to man; the church cannot become a tool of any social order, whether it be imperialist, capitalist, or communist.—*Samuel Moffett*.

● THE ABOLITION OF POVERTY rather than the further impoverishment of the nations through rearmament is the real answer to the threat of communism.—*Aneurin Bevan*, former Cabinet member of the British Labor Government



● PREJUDICE IS A VAGRANT OPINION without visible means of support.—*Liston Pope*

In Need of Deep Wells in India

Dried-up streams, exhausted wells, a parched land—all evidence the need of deep, inexhaustible wells, and likewise offer a striking parallel to the need of that eternal, life-giving water for India's spiritually thirsty people which they can find only in the gospel

By JOHN C. SLEMP

Photos by John C. Slemp



Beneath this windmill on the grounds of the Clough Memorial Hospital at Ongole is a semi-artesian well that supplies precious water for our mission compound. Never has this well failed; there is hope that it never will fail those who depend on it

IT was the middle of March when Mrs. Slemp and I arrived in Ongole for our visit in the South India Mission. The hot season was only beginning, we were told, but for us it might as well have been the middle of the period. The fields were parched. The roads were beds of dust. The streams and wells were fast drying up. There had been no rain since October, and none was expected before June, or perhaps not until another October. Frail, listless people walked the dusty

streets and roads. There were no smiles on their faces. Hope had departed from their eyes. Once again famine was beginning to stalk the land, as it had done many, many times before.

WELLS WITHOUT WATER

The seriousness of the situation came close home to us when our missionaries, Rev. and Mrs. Thorleif Wathne, told us that already one of the wells on our mission compound was



LEFT: Famous Prayer Meeting Hill at Ongole; CENTER: Christian Center at Ulavapadu in Nellore District; RIGHT: Missionary Thorleif Watbne shows the writer the historic Clough baptistery at Ongole

dry and that another was failing fast. But hope revived when they reassured us that a semi-artesian well on the grounds of Clough Memorial Hospital was still flowing freely, supplying life-giving water in great abundance. Never had this well failed; and there was hope that it never would.

For the remainder of our stay I could think of little else but this deep well, the parched fields, and the listless, hopeless people. What if there were hundreds, yes, thousands, of wells that would never run dry! Then there would be water, not only to drink, but to irrigate the dry, parched fields, so that each year there could be two crops of rice instead of one. Then there would be food enough for everybody, and hope would return to the eyes of the people. Had we not actually seen green fields wherever there were wells, or reservoirs, or canals? Farther north we had seen them, but not in Ongole. From there southward the land was rapidly becoming a desert. Deep wells were needed desperately.

Then I thought of other wells—wells of living water to quench men's spiritual thirst, to give them new life and new hope. And my thoughts went back 19 centuries to a well in Samaria, where Jesus talked with a woman who had come to draw water. Said He: "Who-soever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him

a well of water springing up into everlasting life." That was South India's need: the Water of Life, the gospel of Jesus Christ. To supply that need was the purpose of our Baptist mission—the primary reason for its existence.

SACRED AND HISTORIC GROUND

In Ongole we were on historic ground. Only 100 yards from our mission compound is Prayer Meeting Hill, where the Lyman Jewett family held their famous sunrise prayer service on New Year's Day, 1854. Dr. Jewett prayed: "As the sun is now about to rise and shine upon the earth, so may the Sun of righteousness arise quickly and shine upon this dark land." Then, after all had prayed, he arose, stretched out his hand, and said: "Do you see that rising piece of ground yonder, all covered over with prickly pear? Would you not like that spot for our mission bungalow, and all this land to become Christian? How would you like it? Well, . . . that day will come!"

Back in the United States, however, the faith of American Baptists was not so strong. A resolution brought before the Board of Managers of the American Baptist Missionary Union, at its meeting in Albany, N. Y., had proposed that the mission be closed and that a letter be written to Dr. Jewett to that effect. But, rising to the occasion, Correspond-

ing Secretary Edward Bright asked, "And who will write the letter? And who will write the letter?" By the repetition he implied that certainly he would not write it. No action was taken at that time.

Then in the evening, when the question was brought before the general meeting for discussion, several persons delivered earnest, eloquent addresses. It was an hour of decision. Pointing to a map on the wall, one speaker referred to the India field as the "Lone Star Mission." The term captured the imagination of at least one Baptist who heard it. That night, before he slept, Samuel Francis Smith, who later wrote our national hymn, "America," wrote a poem, "The Lone Star," that was soon to hold an important place in the history of Christian missions. The next morning the poem was read at the meeting. Many wept as its message touched their hearts. When the question before the Convention was called for, the vote was unanimous to continue the Lone Star Mission and to reenforce it.

Ten miles north of Ongole is another historic spot. A reinforced concrete bridge now spans the Gundlakumma River near the point where, on July 3, 1878, there were 2,222 baptisms in a single day. This was the beginning of the great evangelistic ingathering following the devastating famine of 1876 to 1878. From June 16 to December 31, there were 9,606 baptisms, increasing the membership of

the Ongole church to 12,004. Dr. John E. Clough, who was then in charge and whose name has been associated with the South Indian mission ever since, had deferred all baptisms during the 15 months when famine relief funds were being distributed. He wanted to make sure that no one would seek baptism as a means of securing food. Meanwhile, he and his associates taught the people and provided employment for many by taking a contract to cut a section of the Buckingham Canal, which to this day continues to serve the land. Then, when no more help was in sight, baptisms were permitted, with the results which we have noted. Wells of living water were overflowing.

THE GOSPEL AMONG TELUGU BAPTISTS

Pleasant as it is to reflect on these historic events and places, they would only stand to revile us were it not for the work that our South India Mission is doing today. Carrying on in the spirit of Jewett and Clough, a missionary staff of 60 and about 3,000 trained Telugu workers are trying to meet the physical, intellectual, and spiritual needs of an estimated 3,500,000 people. These people are the Telugus, who spring from two outcaste groups: the Madigas (*tanners*) and the Malas (*weavers*). The response of these despised and dispossessed millions to the gospel is reflected in the present church membership, which is nearly 125,000. Additions by baptism in 1951 totaled nearly 4,000.



LEFT: Sarab Kelly, an Anglo-Indian, for many years an effective evangelist in South India; CENTER: All smiles as they go to their final examinations at Ongole; RIGHT: Students making aluminum communion sets at Kavali



LEFT: Nurse Dorothy C. Asplund, Dr. Clara C. Leach, and Nurse Helen M. Benjamin, of our Hospital for Women and Children at Nellore; CENTER: Dr. Arthur C. Boggs treats a patient at Ongole; RIGHT: Nurse Sigrid C. Johnson inspects White Cross supplies at Ongole

Consider the importance of this mission that was almost closed for lack of vision and faith. Telugu Baptists are today the largest single language group of Baptists in the world other than the Russian and the English-speaking groups. In an area somewhat smaller than Ohio and Indiana, they work through the Telugu Baptist Convention and the Woman's Telugu Baptist Convention in much the same way that Baptists do all over the world. The general convention is composed of five regional associations, in each of which are five or six county associations, the unit of work next higher than the individual church. Many churches are in reality groups of churches, which look to a parent or central church for leadership and inspiration. There are not nearly enough pastors and leaders to go around, and so our missionaries and trained national workers are always hard pressed by the demands of the field.

Our visit among the Telugus was for us a memorable experience. In Ongole we were delighted with the work of our schools and of the Clough Memorial Hospital. This 212-bed hospital is rendering an especially significant service. Last year it ministered to 3,983 in-patients, and 11,423 out-patients. In its operating room the surgeons performed 1,468 operations. Dr. Arthur G. Boggs, veteran of 30 years, continues to minister tirelessly to the scores of people who seek his services daily. He has an able associate in Dr.

L. M. Howard. Sigrid C. Johnson is in charge of the Nurses' Training School, in which about 50 men and women are enrolled. Four Indian doctors and 16 Indian nurses complete the medical staff. On the grounds we saw dozens of families, relatives of patients, living under the trees until their loved ones were ready to return home. And for the well-kept grounds and the substantial, well-constructed buildings, special credit must go to Mrs. Boggs, who planned them so.

FROM ONGOLE TO MADRAS

At the end of our visit in Ongole, Mission Secretary and Mrs. Edwin A. Erickson came to take us by car to Ulavapadu, Ramapatnam, Kavali, Nellore, and Madras. In Ulavapadu, a village of 120 families, Nurse Jennie Reilly and Evangelist Florence Rowland, assisted by several Telugu leaders, are pioneering in Christian Center work in commendable fashion. At the time of our visit there were only three Christian families in the village, but several people were showing great interest, especially a group of high-school boys. No doubt this interest was due largely to the testimony of one of their teachers, a fine young man. As we left the village I was confident that someday a church would be organized there, and I could visualize scores of people coming into its fellowship. This center is one of five for which the Reilly-Rowland team is responsible. And what a team these missionaries make!

In Ramapatnam, as guests of President and Mrs. W. M. Blanchard, we saw the work of the Ramapatnam Theological Seminary.

CHURCH LEADERSHIP FOR TOMORROW

Enrolled were 49 mature, serious-minded men and women, most of them married, several with four or five children. Most of them had had as much as two years of teacher training. Several had had teaching experience. Their seriousness of purpose was at once apparent. They were there to help fill the need of 100 graduates in the next 10 years. In the area which the seminary serves there are 439 churches, but 77 churches are without pastors. A recent survey revealed that 100 of these pastors are above 60 years of age. Whether the seminary can train enough men to meet this challenge will depend largely on the funds that will be available for this purpose. Men and women with families to support must have help if they go to school.

Through two important projects the seminary is serving a constituency that reaches far beyond the boundaries of classroom and campus. One of these is a correspondence course on the life of Christ, in which hundreds of Hindus are enrolled. It all started with a newspaper advertisement announcing the course, and now two young men are kept busy with the extensive correspondence. The other project is the publication of a 14-volume commentary on the Bible in the Telugu language. Two volumes will appear each year until the work is completed. Six volumes are now in print and they have met with an enthusiastic reception.

Continuing southward, we stopped briefly at Kavali, where E. Grace Bullard, Rev. and Mrs. E. B. Davis, and Ruth V. Thurmond are stationed. Some of the students in our school there were busily engaged in making aluminum communion sets from large sheets of metal, hammering and turning each piece into shape and then polishing it to flawless perfection. Orders for these sets had come in in such numbers that the workers were far behind schedule.

On to Nellore, we visited our 130-bed Hospital for Women and Children. Dr. Clara C. Leach, formerly of China, from which she had to be evacuated, and Nurses Dorothy C. Asplund and Helen M. Benjamin are our missionaries there. The cleanliness and the orderliness of the hospital were evidences of efficient, helpful service. Here, as in our other hospitals, our doctors and nurses were grateful for White Cross supplies. In nearly every instance, there was need for more bandages, even when other supplies were ample.

In Nellore also we saw the Emilie S. Coles Memorial Training School, of which Dorothy E. Wiley is principal. Enrolled were 365 students, and in the Girls' High School on the same compound there was an enrolment of 385 bright and promising girls.

Our journey ended at the modern city of Madras, where we were guests of Mission Treasurer and Mrs. B. M. Johnson. Madras is the home of the Woman's Christian College, in which several denominations co-operate. Even a brief visit gave us the impression that here was an excellent school—with spacious grounds, commodious buildings, a capable faculty, and forward-looking students—a glowing example of what interdenominational co-operation can do on mission fields. And if on mission fields, why not at home?

MATCHLESS BEAUTY IN PUREST MARBLE

Our mission accomplished, we were ready to enplane for Calcutta, and thence for "the regions beyond." By all means we wanted to go to Agra to see the Taj Mahal, which someone has called "a poem in marble," and is generally conceded to be the most beautiful building in the world. (*See photograph on front cover.*) After a day or two there we would go on to Delhi, Beirut, Cairo, Leopoldville, and return home by way of Italy, Switzerland, France, and England.

On the airplane far above the parched fields and the dusty road, of India, we could no longer see the listless people with hope gone from their eyes. But we could think of water, life-giving water, and of the need of deep, deep wells for India.

Our Baby Was Buried at Sea

The heart-breaking story of the untimely death of the baby daughter of a missionary couple en route to their new field in Africa, which reveals again that missionary service still involves real sacrifice

By MILDRED SCHNEIDER



Rev. and Mrs. Gilbert Schneider, and their two children, Evan, and baby Mary Alice who died and was buried at sea en route to Africa

NEWS of the death of our six-months-old baby and her burial at sea must have been a shock to all our friends. We lean heavily upon God's promises to sustain us these days, which are filled with grief and loneliness.

No doubt, you would like to know how it all came about. Upon arrival at Liverpool, we found England in the midst of cold, windy, damp weather throughout our stay. Due to the tornado on the Cameroons coast of Africa, which destroyed many bananas, the banana boats were off schedule. When at last we were able to get passage on the S. S. Nicoya, we were happy to leave Liverpool's most unhealthy climate. By this time, however, all four of us had colds and coughs.

We did not wish to take undue risks with the children. So on the day before we sailed we took them both to the children's hospital in Liverpool and had them well examined. The doctor said that Mary Alice had a slight bronchitis but it was not serious and with medicine the doctor gave us it would certainly promptly subside.

Our baby was given the best care we knew how to give with the prescribed medicine, improvised steam inhalations, tonics, fluids, rubs and even penicillin from the ship's emergency supply, when we saw she was getting worse. The captain of the ship was very kind and helpful. He wirelessly an inquiry to another ship at sea that carried a doctor and asked advice as to treatment and further medicine.

This distant ship's doctor suggested oxygen and atropine (to dry up some of the fluid in the lungs) and continued penicillin. A ship of this type on which we sailed, of course, doesn't carry oxygen or atropine and we felt fortunate even to have the penicillin.

After a very terrible night and morning of desperate struggling for life, with intermittent convulsions, and gasping from completely congested lungs, our little darling went to be with Jesus.

The burial service was scheduled for the next morning at 10 o'clock. When the hour came, the captain took us to the rear of the ship where the officers and crew were standing at attention. The ship had been stopped at this hour and was almost without movement of any kind, as the sea was calm. We were just east of the Madeira Island, between the islands and the African coast.

The Rev. Paul Scheibler read the ship's burial service. He gave us much help during this time with kind deeds of thoughtfulness and words of encouragement and prayer. He

is a Swiss Basel missionary also on his way back to the Cameroons. As he came to the latter part of the reading, the first mate and his helper gently lifted one end of the tiny platform built near the ship's rail. And so our baby wrapped in heavy canvas, slipped into the sea.

The little platform was covered with a British flag. The captain apologized for not having an American flag on board. The service took about ten minutes.

At the close, the captain turned to his officers and said, "Full speed ahead," and their day went on as usual. We returned to our now so quiet room and prayed for strength to go forward without fear.

We realize you are upholding us in prayer and sincerely appreciate it. May God bless and guide all of us in all things. May He give us peace and assurance that He is ever near.

NOTE—This article is reprinted from *The Baptist Herald*, official organ of The North American Baptist General Conference. Mr. and Mrs. Gilbert Schneider are newly appointed missionaries designated to serve among the lepers of the Cameroons, West Africa.—Ed.

American Friendliness and Hospitality

As Experienced by a Visitor from England

By F. TOWNLEY LORD

NOTE—Dr. Lord, as President of the Baptist World Alliance was in the United States last spring to preside at a meeting of the Alliance Administrative Committee. Unfortunately he could not remain for the American Baptist Convention at Chicago. What he thinks of the hospitality and friendliness of Americans, and of American Baptists in particular, is revealed in this article.—ED.

AMERICAN Baptists more than maintain their reputation for hospitality. I had not been two hours on American soil when I received two letters of welcome, both containing invitations to luncheon or dinner. This Baptist warmth compensated for the cold blasts that blew down the canyons which make up Manhattan Island. Birmingham,

Alabama, might reach 72 degrees, and Washington 54 degrees, but in New York City the temperature went down as low as 34 degrees. I saw fur coats on the streets, but indoors thin suits are the vogue, for America knows how to furnish abundant warm air. Where would the American be without his central heating?

Among the things an English visitor to New York does as soon as possible after his arrival is to buy a newspaper. There is no scarcity of newsprint here. The *New York Times* has today 48 pages. My English arms, grown soft in manipulating the few pages possible for our newspapers at home, find it a strain to hold up these 48 closely packed sheets!

American journalism, of course, gives full space to the political conflict; and although the intricacies of American politics are anything but easy for a Britisher to understand, it is clear that the preliminary skirmishes in the forthcoming Presidential election are already being conducted with characteristic vigour. But no American paper, not even the dignified and authoritative *New York Times*, is ever deficient in human interest and appeal. Page 13 this morning carried a picture of Robert S. Kerr of Oklahoma beginning a political campaign in Nebraska and showed him at a breakfast dealing with pancakes and fried eggs. Another picture showed two little lost girls bundled up in borrowed coats waiting at a police station to be reclaimed by their parents. Another depicted a former Deputy Fire Commissioner, now convicted of an offence, climbing the stone steps at the entrance to Sing Sing prison. One of New York's famous stores announced in an advertisement that it was now paying special attention to tall girls—of 5 ft. 8 ins. and over. An advertisement underneath assured me that orange juice is a Spring tonic.

Speaking of advertisements it was difficult to avoid the announcement made in this morning's *Times* by a famous American magazine that "we can conquer space in 10 years and guarantee peace forever." This startling announcement occurred in a full-page advertisement drawing attention to scientific articles which declare: "given the authority, the money and ten years' time U. S. engineers can build a space-station 1,075 miles up—a sentinel in the sky that would prevent any aggressor from mobilizing secretly."

I have been counting the time someone has said to me, during the past 24 hours. "You're welcome." It began in a café (as we should describe it) when served with a modest repast. I said to the waitress "Thank you." Like a shot out a gun it came—"You're welcome." It happened again when I thanked someone for giving me the location of a street, and again when I had made a small purchase. To say "thank you" to anyone here (not forgetting the telephone operator) is to hear the

gracious reply "You're welcome." We soon begin to feel really welcome here.

Baptists certainly are. Ten executives of the American Baptist Convention gave up two hours of their time today to have lunch with their visitor from London; and in another place a group of New York women were doing the same to my wife. New York, of course, is not America. Much goes on in this vast continent that the big cities know little about. But in this respect New York is America. The welcome a Baptist visitor receives here is typical of the welcome he will receive in any place where there is a Baptist church. I remember a dinner given in the South by a group of Baptist deacons where the waiters were all colored. I spoke to these waiters one by one. I discovered that all but one were Baptists. And I remember that when I thanked one of those colored waiters there came the inevitable reply, "You're welcome."

These are beautiful words to hear at any time; but they are sheer music to anyone who is 3,000 miles from home. It is a very long way from London to New York and a walk along Fifth Avenue is very different from a stroll along Oxford Street. I thought about this last night as in the darkness I turned the corner into one of the most famous of New York's shopping streets. New York does its best to dispel the darkness. Many shop windows are ablaze. Indeed there are scores of shops here where you can make purchases until 10 P.M. Skyscrapers, swiftly moving automobiles, restaurants bursting with every conceivable variety of food, the hectic brilliance of Times Square—all this is astonishing and attractive, but it is not home. Then comes the memory of, "You're welcome," and the recollection of the friendly gatherings earlier in the day, and the feeling of oneness with all Baptists.

Half an hour from now a New Yorker whose friendship has been something to be treasured through many years is to call for us and take us out to his home. He arranged the time over the 'phone and when I said "This is very kind of you," he replied "You're welcome." Sweet music.

Reprinted from *The Baptist Times*

From Sun Worship to Christian Faith

A veteran missionary among the Comanche Indians in Oklahoma, who recently retired, records the changes that have been witnessed during his more than a quarter of a century of service

By HERVEY F. GILBERT



Rev. and Mrs. Hervey F. Gilbert



UPPER ROW: Calico John's wife and grandson; the Deyo mission residence; the old Deyo church. **LOWER ROW:** The Brown church at Walters, a memorial to Mabel Moon Gilbert; an early congregation at the first shack used for a church

IT was Christmas Eve in 1893, in Indian Territory. Loudly and more loudly the drums of the Indian peyote cult beat their "tom, tom, tom, tom," in Comanche Indian camps along the creek. Devotees of peyote chewed their narcotic cactus "buttons." As day dawned, they stretched

themselves out to sleep. Faintly but sweetly on that same Christmas Eve the new bell at the Indian mission called to the worship of the true God. The mission was new, only recently started by The American Baptist Home Mission Society, with Rev. E. C. Deyo, as the new missionary.

These two pictures were both parts of the background of the Comanche Indians when I came among them as a missionary 27 years ago. The Comanches of earlier years rode the plains of Southern Oklahoma and Northern Texas, hunting buffalo, raiding white settlements, and returning with captives. The last of those who knew the war path died in recent years as old men and women.

Sun worship was the earliest religion of the Comanche Indians. The ghost dance also had its day. Among the Comanches there was a tradition, based on prophecy, that a messiah would come and drive away the white man. The medicine man was an expert at hocus-pocus and imagination. Trances were a

chief feature of worship. Out of the trances came prophetic utterances. When the prophecies failed to materialize, the religion fell into disrepute.

The first missionaries found peyote worship an established religion. Leaders of the cult claim that it is primitive and original Comanche religion, but it probably was imported from Mexico. Old Comanche Jack is credited with making a clever adaptation of peyote worship to pseudo-Christian worship. He visited Texas where he was reported to have seen a Christian worship service. So he conceived the brilliant idea of combining peyote worship with the worship of Christ. The result is suggested by a recorded state-

BELOW: Deacon Hoto and Mrs. Hoto. RIGHT: David Poaffybitty noted Christian layman, and his grandson



BELOW: The oldest living member of the Deyo church is Hovabritbka. The picture shows his grandson and family



The new Deyo Indian Christian church and its congregation

ment of a peyote chief: "Tonight we pray to thee, O, Peyote. In the morning we pray to the Lord Jesus."

Missionary E. C. Deyo, in his preaching, permitted compromise in his last illness. Comanche Jack yielded and confessed faith in Christ as his Saviour. But peyote is still common among non-Christian Comanches. It has no medicinal value but its morphine-like effect is mistaken for curative power. Many an Indian's death may be traced directly to peyote tea.

Those who preceded me in the mission among the Comanches met both failure and success. The first attempt to start a mission failed. Rev. L. J. Dyke, the general missionary, chose a spot near an Indian camp, but the Indian women, so says a fairly reliable tradition, loaded the lumber and the missionary back on his wagon and sent them away. A new location was chosen and a building was started, and the work was turned over to Rev. and Mrs. E. C. Deyo. The oldest Indians who are left today say that there was no chimney in the first building. So the missionaries turned their stovepipe out the north or the south window, depending on the wind.

Their territory was large, stretching from the Wichita mountains to the Texas boundary. Endless miles of travel over rutty roads, and trackless prairie, innumerable camp meetings, long days of home visitation, personal explanation of the Word, at last resulted in a good congregation that gathered each week-end at the mission.

The old stone residence is the only original building remaining. Although once burned out, it was completely rebuilt within the stone walls. The old house can tell a touching story. It was the Mecca towards which the Deyos turned after those long days of field work. Within its walls were the cheer and comfort and companionship of happy married life. No trip was too long and tedious, no disappointment was too painful. The old house meant home and happiness.

Then in a few short days in the year 1911 all was changed. A child—their first and only child—was born to the Deyos, only to die

within a week. And quickly Mrs. Deyo followed. The old house took on a sombre hue. Here was a test of faith. A new sanctuary today has a plaque on the wall with this quotation from Mr. Deyo: "It took more than the power of man to get me to take up this work. It will take more than the power of man to get me to lay it down." For long years Mr. Deyo lived alone in the old stone house, now silent and full of memories. But most of his days he spent with the Indians. Eventually the mission came to be called by his name. In 1926, at the age of 73, Mr. Deyo laid down his earthly burden. His was triumphant entrance into the heavenly city.

On its annual "Deyo Day," the mission honors its founder and his wife and recounts their deeds of love and service. But history, like time, moves on. As Mr. Deyo's successor, I was already at work in a corner of the Comanche field at Walters, Oklahoma. On the death of the older missionary I undertook conducting the work of the old mission as well. Sudden calamity struck me also, as Mrs. Gilbert passed away, leaving two little children. Her body lies in a plot of ground looking toward the mountains she loved, tended through the years by loving Indian hands. Her life is told on the tablet of Wichita Mountain black granite inserted in the wall of the brown brick Indian church erected in her memory: "Mabel Moon Gilbert served three races, black, white, and red."

Activity was imperative for me. Building campaigns were put on, and in succeeding years memorial chapels were built on each field, Lawon (Deyo's mission) and Walters. Under Mr. Deyo the Indians had turned in some \$3000 of tithe money. With the bulk of this as a basis, enough was collected to erect a chapel and a community house on the old mission property, and the "Brown Church" at Walters. Then in 1932 Ruth Long from the Crow Indian field, assumed the labors of a missionary wife and a mother to the children. Gradually she came to be the "Mother Gilbert" of the churches.

Amid many discouragements, disappointments, back-slidings, and returns to pagan-

ism, there has emerged a strong, devout, church life, and some persons who belong to the company of saints. One living saint still links the old with the new. Through the greater part of two long pastorates, Deacon Hoto, a deacon *par excellence*, has been a leading and uniting power. It is scarcely too much to say of him that he hates evil with a perfect hatred and loves God with a perfect love. I can only mention some of the departed saints, Potaway, Old Lady Lucy, Deacon Nahwoosky, Deacon Watsuah of the Walters field; Deacon Topetchy, Old David Poafpybitty, Old Peetso, Woofpay, Wookvitty, Winnerchy. "These all died in the faith."

As an old lady, Winnerchy was brought to a vital Christian experience. On her conversion, she publicly stated that she would be absent from our next meeting, as she was going to tell her friends of the old religion that she was leaving them. This she did. She had burned her bridges behind her. She broke with the old habits and the old friends. Neither reading, writing, nor speaking English, thereafter she lived a life that would put many a white church member to shame.

The great Comanche Christian, David Poafpybitty, had a faith in his Saviour that was absolute. His confidence in his missionary was touching. Behind Old David were untold generations of Comanches living in unbroken paganism. His life was a monument to the saving grace of God.

Surely a preferred seat in heaven is given Deacon Terrence Watsuah. For him "to live was Christ and to die was gain." During the years that he was confined to the hospital with tuberculosis he worked constantly for his Master. He lived to testify to the power and love of God. On the way to church one morning we stopped to see him. His voice was gone and his strength had failed. Yet he spoke eloquently. In the Indian sign language his hand spoke: "It is finished." He motioned upward and pointed. "Going. . . . Heaven." When we returned he was gone.

The romance of service among Comanche Indians is almost gone. "The old order changeth, giving place to new." The sentence

by sentence interpretation of the missionary sermon is seldom necessary now. One by one the earlier Indian Christians have folded their blankets about them and have lain down in their last sleep. Many bright Indian shawls and blankets still appear in an audience, but their owners are English speaking Indians.

All-day services mark our Sunday observance. Our week-night prayer meeting holds fairly closely to this schedule: Hour of opening, 7:30 P.M. Talk by pastor, 30 minutes. Testimonies, hymns, and prayers by members, two hours. Invitation, 15 minutes. Statements by those "taking the chair" ("coming forward"), 15 minutes. Refreshments and conversation, 30 minutes. Homeward drive and delivery of load of members by pastor, one hour. Thus an Indian weekly prayer meeting means an eight-hour day for the pastor *at night*.

Transportation has changed. Many modern cars now come to the missions. But for those without cars the missionary for years used a "covered wagon" trailer hitched behind his car. This has been replaced by the "shuttle", as the pastor makes three flying trips in his car between the village and the mission. The passing of the horse has left many Indians on foot.

"What hath God wrought?" This fall Comanche Jack's granddaughter is entering a state college. Old David's grandson is in college. Deacon Nahwoosky's grandson left college to go to Japan with the 45th and he is already a sergeant. Old Hovahrithkah's grandson wants to prepare for the ministry.

The Deyo Mission, including the Walters church, has had but two pastors during the 58 years since the gospel first came to the Comanche Indians. The membership has a solid core of members loyal to the Kingdom, to God, and to His Holy Word.

The old Indian religion has not yet died out. But faintly and ever more faintly the peyote drums beat their "tom, tom, tom, tom, tom" in the Comanche camps along the creeks, and loudly and more loudly do the bells of the Deyo Mission and of the Brown Church peal forth the gospel call.

Old Style No Good

How the Bible keeps up to date by translations into new languages and by periodic revisions of its text, so that at all times its message will be understood and its meaning adequately comprehended

By FRANCIS C. STIFLER

ON a sunny spot on Broadway on a warm summer day I sat on a bootblack's box having my shoes shined. As the bootblack put down the paper he had been reading, I noticed that it was printed in Greek. I picked it up and tried to read it. With many of its words I had become familiar during my study of Greek in college and divinity school. But somehow I could not make out the meaning of the sentences. Finally I said to the bootblack, "I studied Greek in its ancient form, but I cannot read your newspaper." The bootblack was not of the sociable type. With little more than a grunt he replied, "Old style no good." That remark started me along a train of thought that has been haunting me ever since.

Because languages are born and grow and thrive and change and sometimes die, the things that men wrote and studied as recently as only 500 years ago, are for the most part unintelligible today to anyone but special students of those languages. Many languages in use today, including the one in which this article is written, were not even born 1000 years ago. Alphabets persist, but both the words they form and the meaning of those words are continually changing. Because I once studied Latin I can pick up the meaning of an occasional word I read in Italian, Spanish, French, or Portuguese partly because these languages use the Roman alphabet, and partly because these particular languages are the descendants of the Latin tongue. My bootblack's Greek bears probably something of the same relationship to classic Greek as French does to Latin.

I spent a summer 25 years ago in the lands around the Eastern end of the Mediterranean Sea. We quite properly call them, "Bible

Lands." I never confronted so many different languages in so short a space of time. I lived that summer in the midst of a babel of strange tongues. One Sunday morning I was walking north on the streets of Jerusalem. The streets were crowded with people and alive with the chatter of these strange tongues. Suddenly I heard a voice call out my name. It was as if someone had turned on the light in a dark room. It was an old University friend of mine who was studying in Jerusalem that summer. Walking together to church, we talked about the languages the people were using as they streamed past us. "Do you know," said my friend, "that if Jesus were to walk by and we should hear Him talking as He did long ago, it would sound not unlike what we are hearing now."

For a moment it seemed almost impossible to think that when the people came to Him and He opened his mouth and taught them, the sounds that the multitude heard were never written down, as far as we know, in the language in which He spoke them. When Matthew did record them 30 years later they had already passed into the Greek language. Matthew wrote in Greek because Greek was the language of the schools of the Roman world of those days. In the sudden dispersion of the Christians following the stoning of Stephen, the missionaries went out among people speaking many tongues, the Syrian up in Antioch where Paul and Barnabas later made their headquarters, the Coptic down in Egypt, and scores of other local and tribal tongues; yet everywhere there were people who could write and converse in Greek.

To anyone who had studied the transmission of the gospel record it is not hard to believe that God developed the Greek language

for the original recording of the gospel by those who heard Christ speak, for there had never been a language like the Greek with such an amazing capacity to convey ideas with beauty and accuracy.

It always seems a pity when any person studying any branch of science today has not had a basic course in classic Greek. Practically every technical word he uses has a Greek root. Science deals with accuracies and only Greek can express them. The gospel was first recorded in the most lucid tongue man ever spoke. It is therefore the most readily translatable into other tongues which is just what people have demanded of it. Although the Bible is the oldest book that people generally know anything about, it is also the most accessible book in the world today—not only in that it is a simple matter to pick up a copy almost anywhere—but also in that there is far more likelihood of finding it in the language one requires. The Bible or parts of it were distributed in 1950 in 121 different tongues in the United States alone.

It all came about this way. "Gospel" is an old English word for good news and which in turn is an accurate translation of the opening word of the earliest of the gospels. That word carried over into English is "Euangelion" which is the word from which we get our term "evangelism," the announcing of the great good news that Christ came to save men from their sins. Here was news so good that it must be heard by everyone in a language he could really understand. It was something that did not belong to one age or one nation or one language but was timeless, classless, and universal.

Accordingly when Greek began to give way to Latin as the language of the Roman schools, the Pope appointed the great Jerome to put the Bible into Latin. When the messengers of the church reached out beyond the confines of Roman culture, as they did among the Goths, the Persians, and the Ethiopians, faithful missionaries sat down and struggled with the strange tongues of the people they had come to evangelize until they translated the gospel into their speech. Languages may

come and go, may change and die, but here was a message that must be forever kept alive till every man and nation has heard it. That is what Christians have always felt about the Bible.

And so have been written some of the most thrilling chapters in the story of the Christian faith, stories of the devotion, sacrifices and courage, of men and women who have made it possible for people to read in their own languages the good news of salvation through Christ.

Because we live in a day when most of the world has been exposed to the gospel, and because in recent years a large part of that world has been closed off from the hearing of the good news, there was never a time when it was so essential that God's Word should speak with no uncertain sound. If the Christian faith is to win against today's blight of atheism and hatred and violence and discord, then in every land the Bible must be made to speak in the clearest accents it ever has.

This is just what is happening. There came to the American Bible Society recently the first draft of the revised Old Testament in the Panayan language spoken by over 1,000,000 people living on two of the Philippine Islands. The first Bible appeared in this language over 50 years ago. Although it was corrected to some extent 25 years later, a missionary who works on these islands recently told me that the language of that Bible is today so out of date that it is as hard for people to understand as it is for you and for me read the English of Chaucer.

Two of the great Bibles of the world are the Spanish and the Portuguese Bibles. They are in mounting demand today in Latin America in some parts of which the church is growing faster than in any area on earth. Committees are at work revising the text of both of these great Bibles.

Japan has had the Bible for about 80 years. The New Testament was revised about 35 years ago, but the Old Testament revision was not undertaken until just before World War II. A committee of Japanese scholars of Hebrew and Greek began their work on this re-

vision in 1941 and continued it right through the war years, keeping the precious manuscripts in their homes during the war bombing days. Their work is now nearing completion just at the time when the Bible has become Japan's popular book and when a whole nation, using one language, and where practically everybody can read, is in a fair way to turn from its ancient but now discredited faith, toward Christ and the gospel.

Korea has had the whole Bible for 40 years and has responded to it as few non-Christian lands, but a few years ago the government decreed a new form of spelling. In this new spelling a new manuscript of the Bible had just begun to go to the printer in the capital city of Seoul during the summer of 1950 when the city was nearly wiped out by bombing. In the bombed printing plant 400 of the 1900 pages were destroyed. The remainder was saved by being hid away in a huge cooking pot in a farmer's home until the city of Seoul was liberated. This Korean Bible is now being rushed through the presses in Tokyo so that the Korean people may have the Word of God in the current language.

And so I might rehearse the tales of the tongues in every continent where missionaries and native scholars are toiling to keep their Bibles up to date.

This year 1952 is one of the memorable years. On September 30th there will be printed the first edition of the whole English Bible in the Revised Standard Version. The New Testament in this version has been available since 1946, and it has made much clearer the meaning in many places.

Some people ask why we need a new English Bible. All their lives they have read the King James Version and have memorized many of its passages. Recently a man said to me, "How dare they tamper with the Word of God?" The best answer is to refer to the Preface, "The Translators to the Reader", of our King James Version, which, unfortunately, is not included in most of our copies. This preface is largely a defense against those who opposed the making of a new version which was to be the King James.

Referring to the scholars who have given us the Revised Standard Version, another man said to me, "Why do these busy-body scholars think they must rob us of the beauty of our choicest English classic? It is nothing but sacrilege. No one would think of changing Shakespeare". Right there is the answer. No one *would* think of changing Shakespeare. We read and study Shakespeare for its literary beauty, its turn of phrase. That is the supreme value of Shakespeare. That is why Shakespeare has endured. But the Bible is more than literature. It has beauty in abundance and unsurpassed, especially in our English Versions; but the supreme value of the Bible is in its message, the good news of God's love for man revealed in Christ. And while it is not possible that such news could be given without beauty of expression, nevertheless, as usage changes among the words of any tongue, beauty of expression must give way to clarity of meaning. The Apostle Paul put it with characteristic pungency when he wrote to the Corinthians, "There are doubtless many different languages in the world, and none is without meaning; but if I do not know the meaning of the language, I shall be a foreigner to the speaker and the speaker a foreigner to me".

Just before the opening of the World's Fair in New York in 1939 the Westinghouse Electric and Manufacturing Company in dedicating its elaborate exhibit, buried 50 feet below the surface of Long Island what was called THE TIME CAPSULE, to be dug up by the residents in the Island 5000 years later. In this long torpedo shaped container were placed many articles in common use in 1939. To conserve space all the literature enclosed was in microfilm except two books. One was the Westinghouse Book of Record. The other book was an English Bible. The spokesman of the Company said that they chose the Bible because they believed that of all pieces of literature it was the one most likely to exist and be understood in the year 6939 A.D.

There you have the whole story. The earliest part of the Bible was written for the gen-

eration that was living somewhere around the eastern end of the Mediterranean Sea about 5000 years ago. If we could find that original writing we could not read it. The English language came into being only about 1000 years ago. The Bible had been keeping up with the changes in the languages of men and about 340 years ago it was translated into English in the version we call King James. How long English will last no man knows. Two things, however, are certain about Long Island 5000 years from now. If people are living then on Long Island they will be talking a language quite different from the one in which I write

here. And yet these people will have the Bible in their own language for, if the history of the transmission of the Biblical text means anything, devout followers of Christ will continue to translate the Bible as languages come and go so that each generation to come shall be able as each generation in the past has been able, to hear the good news of Christ in the language in which it was born. If anybody out of sentimental deference to some distant past insists that he should read the Bible in a language he does not understand, he will hear what I heard from the Broadway boot-black, "Old Style No Good."

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents



Pastor Yababa administering the communion service at Kuji, Japan

The Little Town of Kuji Has Distinguished Visitors

Do you recall the charming Christmas narrative, "Miles and Miles from Anywhere in the Mountains of Japan", in last December issue? This is a sequel to that account of missionary service and progress in that remote area

OUR little town of Kuji was put on the map when the Youth Division of the National Christian Council established one of their work camps here last sum-

mer. In addition to hard manual labor, digging gravel, carrying it to a stretch of bad road, fixing

the road, and making a playground for our Christian Center, the young people held children's meetings in six places in and near Kuji. The songs, games, and stories were greatly appreciated by the children and their parents. A Japanese said to a staff member, when he heard the song the children were singing, "That is the teaching I want my son to have". The song told about how God rejoices in right doing and hates the wrong.

So when our own Baptist Youth Fellowship decided on their own initiative to continue the project, all were more than delighted. In this way several hundred children were reached weekly. They were also urged to come to our Sunday school, and many do.

If the work camp put Kuji on a national map, the coming of Miss Muriel Lester, noted British peace leader, put Kuji on an international map. This out-of-the-way, off-the-main-line, country town is never on the itinerary of any noted speakers! But Mr. and



The pause for prayer before the baptismal service at Kuji

Mrs. Yahaba were bound and determined to get Miss Lester—and they succeeded. She was with us for three days, speaking three times in Kuji, once in Karumai, and once in Noda, another village in our mission area. If it had not been for our station wagon, all this could not have been accomplished. Miss Lester was so impressed by the stories of Mr. and Mrs. Yahaba, and how they carried on during the war years, and what they are doing now, that she included it in her report, which is sent to 26 different countries. Miss Lester's coming was a real blessing and benediction and her words and radiant personality will long be remembered.

One thing that impressed her was the fact that all of our staff seemed impelled with the desire for telling the Old Story to others. The kindergarten teachers tell it to the children and to their parents. The clinic staff speak of it to the sick. Even the driver of the station wagon, not to be left out, takes along the *kami shibai* (story told with pictures) when he drives one of the doctors to see patients in nearby villages. The village children always crowd around the car. When they do he gets out the pictures and tells them a Bible story and teaches them songs. When the children see the car coming they say, "Here comes the Christian Center."

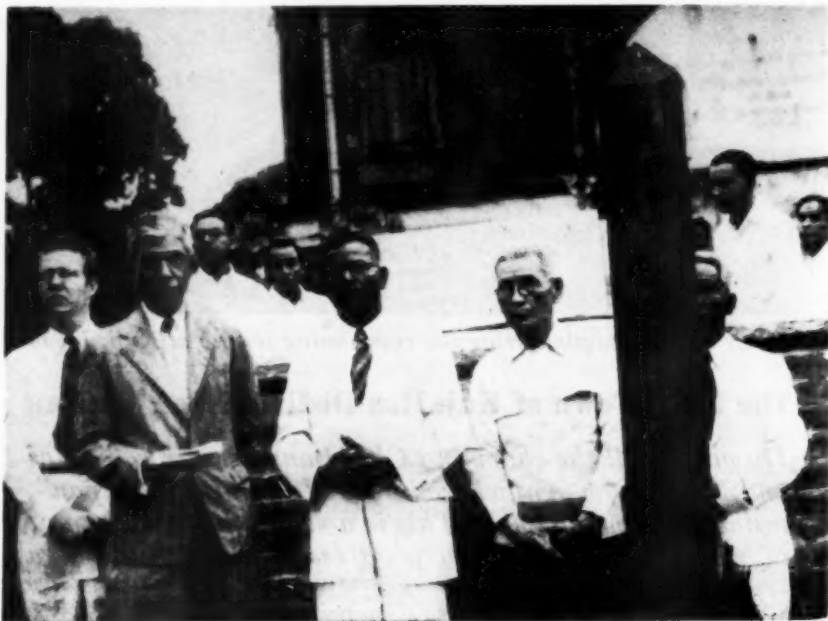
In still another way we are linked with the rest of the world. Only a handful of people ever leave Kuji for further education and still less return to lift the level of this place. However, Mr. Okubo, a former resident here, came back to his old home town to open a dental office. He brought back with him a Christian wife, Nakamura San, a Baptist! I knew her family well 20 years ago. In Tokyo during the bombing she braved all sorts of dangers to minister to our missionaries, the Topping and the Gressit house-

holds. In appreciation of this devotion to their mother, Mr. and Mrs. Willard Topping gave Mr. and Mrs. Okubo a beautiful Christian wedding in their home in Hokohama. Mr. and Mrs. Okubo decided to rent a house nearer Kuji's small down town. Many of our staff volunteered to help clean the house and help the couple get started.

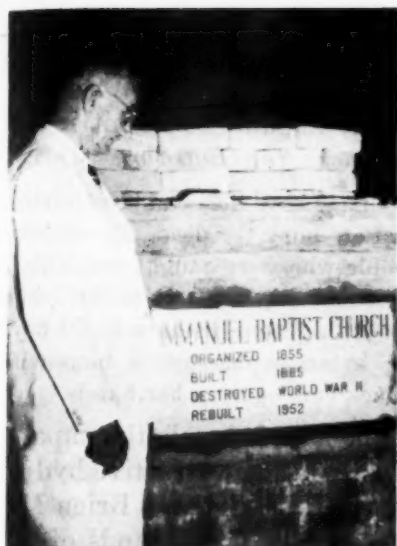
The new contact links us with many others of our Baptist fellowship near and far and it is a source of encouragement to know that there will be another Christian home in Kuji.

Immanuel Church Cornerstone Laid in Rangoon

Baptists in Rangoon are rejoicing in the reconstruction of the Immanuel Baptist Church, the Baptist mission church for all races, located in the heart of busy, downtown Rangoon, the cornerstone of which was laid with impressive ceremonies on April 19, 1952. It was the final occasion in



FRONT ROW: Missionary Russell Brown, pastor of Immanuel Church; Roy Taylor, leading layman of the Immanuel English-speaking church; Pastor K. Benjamin of the Immanuel Telugu Church; The Chinese laymen who serves as pastor of the Immanuel Chinese Church; Pastor Thra Ple Baw of the Immanuel Karen church. He is partly concealed by the post



Missionary Gustav A. Sword inspects the inscription on the corner stone

the missionary service of Dr. Gustav A. Sword. He laid the corner stone and the pastors of the four congregations, English, Chinese, Karen, Telugu, conducted the service of worship. Dr. Sword then left by plane for the United States, arriving in time to deliver his stirring address at the American Baptist Convention in Chicago. (See June issue, page 363). After the Rangoon service a farewell dinner was given by the English speaking congregation to Dr. and Mrs. Sword in the lawn of the parsonage. The cornerstone ceremony was witnessed by a huge crowd of people, members of the four congregations, and citizens of Rangoon. The Immanuel Church had its beginning in Rangoon in 1855, the year in which Adoniram Judson sailed back to the United States. The first building was a small edifice. In 1885 a spacious and adequately equipped edifice was erected. This was so severely damaged by bombing during the Second World War that it had to be practically dismantled and rebuilt. The four congregations, each of which holds its own services on Sunday, have

made many sacrificial gifts, almost 100,000 rupees, to match the appropriation of 200,000 rupees from American Baptists. Gifts toward the building fund have also come from England and from Cuba.

Six Baptist Missionaries Still Interned in China

The release of Miss Marion Bell from China, which was announced to the American Baptist Convention at Chicago last May, reduced to six the number of American Baptist missionaries who are still interned in China and are awaiting exit permits from the Chinese Government. Miss Bell had served as a missionary nurse at the Bixby Memorial Hospital in Kityang, South China and was under appointment by the Woman's American Baptist Foreign Mission Society. She remained in Kityang during the entire period of World War II when her station was under the control of the Japanese Army.

Dr. Theron Chastain Appointed Home Mission Secretary

The Board of Managers of the American Baptist Home Mission Society at the meeting on June 17, 1952, unanimously appointed Dr. Theron Chastain as Associate Secretary. He will succeed Dr. G. Pitt Beers as Executive Secretary on the latter's retirement next April. Dr. Chastain will join the secretarial staff at Home Mission Headquarters on September 1, 1952. He will be remembered as the preacher of the Convention sermon at the American Baptist Convention in Boston, Mass., on May 22, 1950. (See *MISSIONS*, June, 1950, page 358.) Dr. Chastain has been pastor of the First Baptist Church, Phoenix, Ariz., since 1945. Prior to that he was pastor of the First Baptist



Theron Chastain who joins the Home Mission Staff on September 1, 1952 and will succeed Dr. G. Pitt Beers as Executive Secretary next April

Church of Santa Barbara, Cal., and Director of Christian Education in Northern California. He is a graduate of the College of the Pacific at Stockton, Cal., of the Bible Institute of Los Angeles, Cal., and of the Southern Baptist Theological Seminary, Louisville, Ky., with the degree of Doctor of Philosophy. He was born in Indian Territory, now Oklahoma. It should be of interest to American Baptists that during the 120 years of history of the American Baptist Home Mission Society, this is the first time that the Society, whose major ministry has been in the building of the West, has turned to the West for its top executive leadership. Between now and April Dr. Chastain will visit the home mission fields in Latin America, Alaska, and in the various states. His wide experience, deep concern for people, and his keen vision and understanding of home missions and denominational affairs well equip him for his new task.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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Hiroshima's Atomic Bomb Memorial Day And the Unburied Dead in Korea

BECAUSE *MISSIONS* goes to press early in August, it must be assumed rather than reported that once again on August 6th the City of Hiroshima repeated its annual solemn peace ceremony in remembrance of its 100,000 dead who were massacred by America's first atomic bomb seven years ago. Recently an American scientist who had helped create the Hiroshima bomb, sent an apology to Japan. Terrifying is the cynicism of H. L. Mencken. In passing judgment on the atomic bomb, *LIFE* magazine reported him as having said,

I believe the atomic bomb to be the greatest of American inventions and one of the imperishable glories of Christianity. It has given the world an entirely new disease, galloping carcinoma. With great edification I have read in the medical journals of the large numbers of women and children victims at Hiroshima who were slowly fried or roasted to death. In many cases their agonies were prolonged and they suffered worse than in hell.

Adding poignantly to this cynical yet realistic comment is the rising horror over the use

of the new napalm bomb in Korea. This ravaged land is two-thirds destroyed, while 3,500,000 people are homeless. What results from a direct napalm bomb hit is described in *The Manchester Guardian*.

Nowhere in the village have the dead been buried. There is nobody left to bury the dead. Throughout the village the people who were caught and killed, kept the exact postures they had when the bomb struck—a man about to get on his bicycle, 50 boys and girls playing in an orphanage, a housewife with a Sears-Roebuck catalogue in her hand.

Now we have the atomic bomb, the napalm bomb, and the vastly more destructive hydrogen bomb. Recently U. S. Senator Brien McMahon urged a stockpile of thousands of hydrogen bombs. American moral prestige must have fallen to a new low last June when Mr. Hugh Baillie, President of *The United Press*, reported from the atomic bomb tests in Nevada that the bomb could be regarded as a humane weapon in that it would avoid American troop casualties. In this view he had the support of Mrs. Eleanor Roosevelt, but the bitter denunciation of Mr. P. D. Morosco, Russian delegate to the Human Rights Commission. Meanwhile Japan becomes an immense American bombing base and the Japanese Constitution which forbids military force must either be amended or by-passed to achieve Japan's rearmament under American sponsorship.

Against this background of Mr. Mencken's cynicism, an American scientist's apology, the frightful civilian destruction by napalm bombs in Korea, the new propaganda of atomic bomb humaneness, and the stockpiling of thousands of hydrogen bombs, the annual ceremony at Hiroshima in memory of the innocent dead who were massacred by "one of the imperishable glories of Christianity," becomes one of the supreme ironies of our time.

The September March to College And the Meaning of a College Diploma

IN June, 1950, an all time record number of 498,586 men and women received college diplomas in the United States. Half a million diplomas in one academic year is more

than double the prewar total of 216,000. It undoubtedly reflected the peak of war veterans' return to college. The optimist cites this as proof that Americans are an educated people. The pessimist admits they may be educated, but he asks, are they intelligent? Intelligence often enables a man to get along without a college education, but education can never serve as a substitute for intelligence.

For these 500,000 young people, and the hundreds of thousands who received diplomas last June, graduation day prompted a disturbing question. To what purpose will they now put their acquired college education? To seek fame, power, wealth, pleasure, to build a Christian home, to develop an ideal community, to establish a Christian social order, a Christian internationalism, to serve their fellow men? That depends on whether their growth in knowledge has been accompanied by growth in moral stature and ethical consciousness. An old proverb warns against the danger of a little knowledge. Much knowledge can also be dangerous. "A man who has never gone to college may steal the contents of a freight car," said the late President Theodore Roosevelt. "But if he has had a college education he may be legally smart enough to steal the entire railroad."

This month witnesses again the annual departure from home of multitudes of American young people to return to college or to enter college for the first time. Upon the colleges, the homes from which these young people come, the churches which nurtured them in the Christian faith and which ought to follow them with their prayers and interest and concern, the student pastors appointed by our Board of Education, upon all these rests a heavy responsibility to help these young people keep ideals high, accept service as life's motivation, make education the guide rather than a futile substitute for intelligence, strengthen character and integrity, make Christian discipleship to be life's daily discipline and ultimate goal. By such motivation half a million diplomas can become meaningful and of immense benefit for the graduates and for the welfare of the United States and

the world. Long ago the late E. M. Statler stated as the underlying principle for the famous hotel chain that bears his name, LIFE IS SERVICE. THE ONE WHO PROGRESSES IS THE ONE WHO GIVES HIS FELLOW BEINGS A LITTLE MORE—A LITTLE BETTER SERVICE. That could well be the motivating principle in college education.

Roman Catholic Statistics And Their Challenge to Baptists

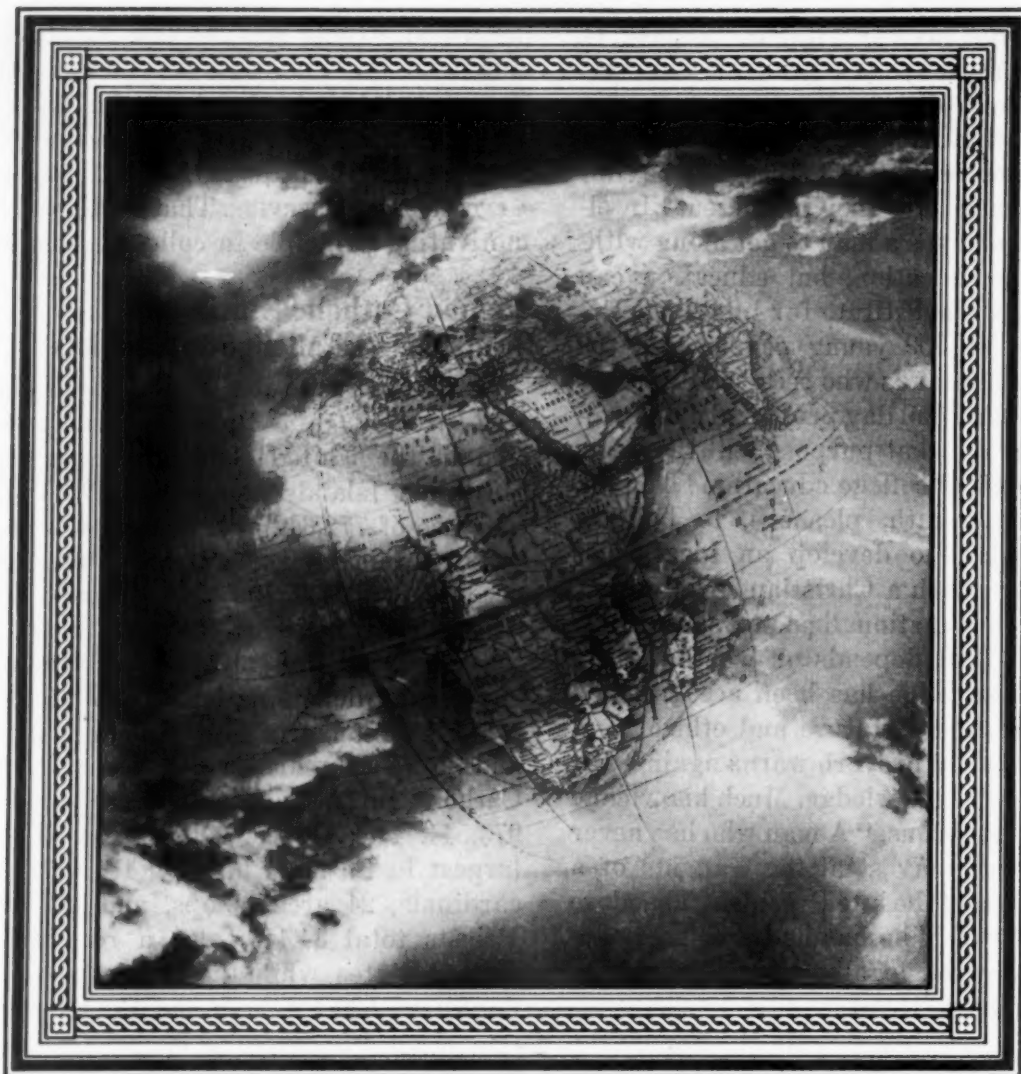
ACCORDING to the latest *Official Catholic Directory*, the Roman Catholic population in the United States, Alaska, and the Hawaiian Islands now totals 29,407,520, an increase of 772,642 over that of the previous year. Adult converts from Protestantism account for 116,839 of this increase. For the fifth consecutive year converts from Protestantism exceeded 100,000. Unfortunately Protestant denominations keep no detailed records of converts from Roman Catholicism and so no comparison can be made. Roman Catholic infant baptisms last year totalled 973,544. The American hierarchy is now the largest in Catholic history. It includes four cardinals, 24 archbishops, and 156 bishops. Priests total 44,459, also a record for the United States, while the various religious orders list 7,620 brothers and 152,178 nuns. Six American cities report a Roman Catholic population in excess of 1,000,000 each, as follows:

NEWARK	1,077,935	BROOKLYN	1,340,787
PHILADELPHIA	1,114,122	BOSTON	1,360,732
NEW YORK	1,302,306	CHICAGO	1,743,936

Once again Roman Catholic emphasis on control over education is seen in the educational statistics. Institutions of all grades, seminaries, colleges, high schools, elementary schools, total 11,767 with 4,939,164 under instruction. Last year four new seminaries, 11 colleges, 52 high schools, and 288 parochial elementary schools were opened.

This array of American Roman Catholic statistics prompts four observations of concern to American Baptists. (1) Baptists will continue to accord to Roman Catholics the same complete freedom of religion that they demand for themselves. (2) Baptists must in-

(Continued on page 418)



*Come near, ye nations, to hear; and
hearken, ye peoples: let the earth
hear, and the fulness thereof; the
world, and all things that come forth
from it.*

—Isaiah 34: 1.

GIVE THAT OTHERS MAY HEAR AND LIVE!

COUNCIL ON MISSIONARY COOPERATION

AMERICAN BAPTIST CONVENTION

152 Madison Avenue, New York 16, N. Y.

NEXT MONTH

millions of American Baptists will
look toward Africa and will reaffirm
their faith in God's missionary purpose
for all the world by their gifts to the American
Baptist foreign mission societies and the
Ministers and Missionaries Benefit Board

WORLD FELLOWSHIP OFFERING
SUNDAY
OCTOBER 5, 1952



(Continued from page 415)

creasingly be more alert to this powerful Catholic expansion in the United States, its political influence, its never ceasing demands for aid from the public treasury, and its efforts to undermine the principle of the separation of church and state. (3) Baptists should accept these statistics as a definite challenge to their own evangelistic endeavors, to their own church loyalty and enthusiasm, and to the continued support of their historic principles. (4) Baptists should see here an irrefutable argument for wholehearted cooperation with other Protestant denominations. Wherever and whenever American Christians, by whatever denominational name or secretarian label they are classified, face the menace of atheistic communism, the threat of materialistic totalitarianism, the danger of an American militarized state, or the encroachments of an ecclesiastical authoritarianism, they must never forget the old adage that united they will stand but divided they will fall.

A Displaced Person from South Carolina Is Resettled in New York City

YOU have heard and read much about Displaced Persons, known everywhere as DPs, one of the tragic civilian legacies of the war. You know that American Baptists through their World Relief Committee, and through the services of W. O. Lewis, Isabel Gates, and Rev. Harold C. Bonell, (*See MIS-SIONS, March, 1951, pages 142-146, and April, 1951, pages 206-209*) have helped many hundreds of these destitute refugees get out of Europe and resettle in the United States, Canada, Brazil, and other lands. New York City has played host to most of these people during their temporary sojourn en route to their final destinations. Last spring another type of Displaced Person came to New York for resettlement. He is Federal Judge J. W. Waring of South Carolina. During his service as Judge and in his daily life his outspoken championship of Negro rights had brought complete social ostracism to him and to his wife. On his retirement he and she severed all social contacts, memberships in clubs and

other organizations in South Carolina, and came to New York to spend their remaining years. "No one would dare support me openly," said he in an interview reported in *The New York Times*, "because he would be ruined socially and possibly financially. In South Carolina to advocate the abolition of segregation is the unforgivable sin. And if you deny white race supremacy you are damned." So this venerable, distinguished jurist, born and raised in the South, who served the cause of justice honorably and well, became a "Displaced Person" because in his profession and in daily life he believed with Thomas Jefferson that all men are created equal. Our political parties declare that the rights of an American citizen shall not be curtailed or denied because of race, color, or creed. Do we really mean that, believe that, and practice that? Or is it only political window dressing?

Editorial Comment

★ ONE OF THE ENCOURAGING SIGNS OF THE TIMES, amid so many discouraging and depressing signs today, is the announcement by Harvard University of its plans to raise a fund of \$5,000,000 to revitalize its Divinity School and to expand it into an American Center of Religious Learning. Frankly the announcement states that this is in recognition of the deplorable fact that "*the trend toward worldliness during our life time has brought with it a spiritual apathy and a moral callousness that would have seemed incredible 50 years ago.*" Thus this great American university with its long and honorable history and its high traditions of scholarship, senses the dire need of recovering the moral and spiritual values in American life and culture that are almost lost in this modern age of secularism, moral decline, and spiritual bankruptcy. Our own Baptist divinity schools have long recognized this decline in spiritual values. They also could make their own valuable contributions to the recovery of these spiritual values, if American Baptists would make the necessary funds available. Three facts prompted this Harvard decision: world conditions, American moral laxity, and the necessity for strengthening the Protestant ministry and witness in the United States. All three apply also to Baptist divinity schools, some of whom are in desperate need of additional support.

★ INTO THE NEW YORK CITY COUNCIL there was recently introduced a municipal regulation to "bar any commercial, business, advertising, or broadcasting activity within 500 feet of a place of worship." This was prompted by the numerous objectionable advertising stunts that had been staged on New York's Fifth Avenue during last spring's Easter Parade. Whether the Roman Catholic Hierarchy proposed this regulation is not known. If it did, it merits the support of all Protestants. Here is a sad commentary on American civilization that without compunction, with utter disregard for good taste, and with total disrespect for religious sentiment, exploits for commercial profit the sacred days in the Christian calendar like Easter and Christmas.

★ DURING HIS VISIT TO THE UNITED STATES last spring (read his tribute to American hospitality on pages 402-403), Dr. F. Townley Lord preached in the Druid Hills Baptist Church of Atlanta, Ga., where Dr. Louie D. Newton is pastor. By unanimous action the church appointed Dr. Lord as Honorary Pastor with a salary of one pound sterling (approximately \$2.80) per year. For 23 years Dr. Lord has been pastor of London's Bloomsbury Baptist church, a well known landmark to all American Baptists who visit England. This fraternal appointment, probably the first in American Baptist history, is a gracious gesture in British American Baptist fellowship.

★ ON A SATURDAY AFTERNOON DRIVE the Editor's car stopped at a traffic light in a New York State village. At the corner stood a church. Its outdoor bulletin board listed as sermon topic for the next day, "The World at its Worst Needs the Church at Its Best." There may be difference of opinion as to whether the world today is at its worst. Looking back at the first half of this 20th century, and at all the evil that was done in that short period of time, most people will be inclined to feel that the world is at its worst. Therefore this world surely

THE GREAT DELUSION

Number 193

BOOTLEGGER TRIPLE DELUSION

ACCORDING to a survey of bootlegging by Mr. Frederick C. Othman in *The New York World Telegram Sun*, the number of units in the bootleg whiskey producing business now exceeds that of any other American industry. Saw mills rank second, and commercial printing plants come third. Last year nearly 20,000 illicit whiskey stills were discovered and destroyed by law enforcement agents. They have been destroying such illegal plants at the rate of 53 per day. The illegal stills destroyed last year had a daily whiskey production capacity of 677,179 gallons. That exceeds the capacity of the legally licensed whiskey plants by 199,179 gallons. On 688,179 gallons of whiskey the loss in tax revenue for the government is enormous. For the legally operating producers this illegal whiskey production means considerable unfair competition. For the bootlegger who pays no taxes and who operates on a low overhead cost with limited personnel in order to maintain secrecy in operations, profits are well nigh fantastic. Yet 19 years ago when the liquor traffic by its deluding propaganda persuaded the American people to vote for the repeal of prohibition, one of its most persuasive but most deluding arguments was that the return of legalized alcoholic liquor would do away with all bootlegging. The American people, the tax department of the government, and the legitimate liquor traffic itself—all have been expensively deluded.

needs the church at its best. On this village church bulletin board was a challenge to all pastors and church members to see to it that their church renders its maximum ministry and its best possible service to its community, and to the world.



THE LIBRARY

Reviews of Current Books and Announcements by Publishers

✿ HANDBOOK FOR MINISTERS' WIVES, by *Welthy H. Fisher*, presents both sound philosophy and practical help to enable the minister's wife intelligently and faithfully to make her contribu-

tion to parsonage, parish, and community life. Mrs. Fisher, the widow of Bishop Frederick Fisher, writes out of a wide experience. She knows the problems ministers' wives face and

the questions they ask, and with understanding spirit and clarity of thought offers invaluable suggestions in this enlightening volume. (Woman's Press; 136 pages; \$2.00.)

✿ **MARCHING OFF THE MAP** by *Halford E. Luccock* is a volume of sermons by the Professor of Homiletics at Yale Divinity School. The 22 sermons include an Easter sermon, a Palm Sunday sermon, a sermon for Pentecost, and a sermon that has to do with the financial undergirding of the church. The sermons have striking themes such as, "Marching Off the Map," which is the title sermon of the book, "Sleeping Through a Revolution," "News from a Graveyard," etc. The author has gained fame as Simeon Stylites, the columnist of *The Christian Century*. He writes in an interesting and scintillating fashion. His sermons are characterized by striking illustrations and a social passion. (Harper & Brothers—192 pages—\$2.50)

✿ **SINCE STALIN**, by *Boris Shub* and *Bernard Quint*, is a photographic history of our time, especially a history of the communist movement from its beginnings in the revolution in Russia in 1905 until the war in Korea. Here in a collection of 425 photographs gathered from Europe and Asia is told the story of the birth, the adolescence, the maturity of communism, all within the span of the life of many readers of **MIS-SIONS**. Accompanying each picture is a caption as well as a paragraph or two of history. This book is a photographic arraignment against communism. By its amazing collection of pictures it reveals, interprets, and documents what has happened wherever the global power that is personalized in Joseph Stalin has come into control. Under Stalin's picture appears this meaningful sentence, "This man and his men have serious business in every corner of the world." A glance at these 425 pictures makes that clear.

The book is also prophetic for its final photograph shows an American soldier and a Russian soldier at lunch together in a spirit of friendliness and camaraderie in the International Sector of Vienna. The friendship thus expressed must become universal. (Swen Publications; 184 pages; \$3.95.)

✿ **THE CONDENSED BIBLE**, by *William A. Cocke*, is a guide for inspiritual reading with commentary. As stated in its preface, it "presents in readable form the moral values and religious enlightenment" of the Bible. This has been achieved through selection of 7,564 of the 31,173 verses in the complete Bible, and these have been arranged and printed without in any way impairing

their dramatic sequence, chronology, or spiritual fulness, which the reader expects from reading the Bible. The compiler of this condensed Bible is a Texas attorney and a former member of the Texas State Legislature. His father was a circuit-riding Methodist preacher and his mother was descended from Bishop Ridley who was burned to death at the stake in 1555 rather than deny his faith. It took Mr. Cocke 15 years of painstaking work to produce this condensation of the Bible which omits none of its essential values. (Exposition Press, 518 pages, \$4.00.)

✿ **CHRIST IN POETRY**, compiled and edited by *Thomas Curtis Clark* and *Hazel Davis Clark*, is a superb collection of 529 poems on the birth, boyhood, ministry, crucifixion, resurrection, continuing presence, and constant challenge of Jesus Christ. Though several classic poems of the 19th century and earlier are included, 450 of the total were written in the present century. This volume, therefore, has a ring of reality about it that we can neither escape nor ignore. It is as though most of the poems were written expressly for us and directed straight to our hearts and consciences. In these pages the poets tell us what the living Christ means to them, and to assure us that the same Christ who spoke to sensitive spirits in ages past speaks no less clearly today, and that his challenge to devotion and service is no less urgent now than it ever was. Preachers, missionary speakers, Sunday school teachers, and youth leaders who frequently wonder where they can find just the right poem to express an idea they have in mind, will welcome this anthology. Its excellent indexing brings the idea and the

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poem together, and puts both at one's finger tips. (Association Press; 412 pages: \$3.49.)

✿ **RELIGION IN THE DEVELOPMENT OF AMERICAN CULTURE** by *William Warren Sweet* is the second volume in a proposed four-volume history of religion in America, of which **RELIGION IN COLONIAL AMERICA** (Scribner's—1942) was the first volume. The present work covers the period from 1765 to 1840. It deals first with religion in the Revolutionary generation, and then with the breaking of Old World ties and the organization of the new nation. There are two chapters on religious phases of the earliest frontier movements. The last half of the book deals with the part that religion played in the cultural foundations of our nation. Special emphasis is placed upon the founding of colleges and theological seminaries, the various home mission societies, and the peculiar religious movements which sought to set up frontier utopias. There is a chapter on the revolt against Calvinism, which deals not only with Unitarianism as it broke away from Congregationalism, but shows the influence of this kind of thinking among the Universalists, Free Baptists, New School Presbyterians, Campbellites, Methodists, and Quakers. The author is dean of the church historians who deal with American church history, and this is a significant contribution to that field. (Charles Scribner's Sons—346 pages—\$3.50)

✿ **RELIGIOUS BELIEFS OF AMERICAN SCIENTISTS** by *Edward LeRoy Long, Jr.*, is the study of the religious credos of natural scientists. It is an attempt to answer the question, "What do scientists, as a group, have to say about the meaning of life?" The

first part of the book, which deals strictly with men who make their religious approach through science, is most stimulating. The reader is informed as to what Albert Einstein, Arthur H. Compton, Henry Fairfield Osborn, Lecomte du Moüy, Michael Pupin, Kirtley Mather, Vannevar Bush, and many other modern scientists, think about religion. The second part of the book deals with men who seek to make their approach to the problem through religion rather than through science. This section is not as inspiring as the first section. It leads the reader to feel, among other things, that a person does better to build his philosophy of life from what science he knows, rather than to seek to make empirical truth fit into some inherited religious orthodoxy. (Westminster Press—168 pages—\$3.00)

✿ **THE CHURCH IN COMMUNITY ACTION** by *Harvey Seifers* is a practical book for ministers and secretaries of church federations. It deals with making the church significant in community action. It suggests the initiative churches should take in improving community well-being. It

tells how to make a community survey, suggests how religious leadership best functions in a community, how to deal creatively with opposition, and what part the church can play in bettering economic and political life. It deals with the whole field of social education and social action, and tells how the church may cooperate with other agencies in a community. It suggests ways in which religious individuals and organizations may help to build a world of closer brotherhood and to improve standards of living. (Abingdon-Cokesbury Press—240 pages—\$2.75)

Books Received

BLUEPRINT FOR ABUNDANT LIVING, 20 Guides to Happiness, essays by *Grace Cash*, Exposition Press, 104 pages, \$2.50

DEVOTIONAL PROGRAMS FOR WOMEN'S GROUPS, by *Lora Lee Parrott*, Zondervan Publishing House, 93 pages, \$1.50

132 HEART-REACHING POEMS, compiled and edited by *Theodore W. Engstrom*, 112 pages, \$1.50

CONGO CAMEOS, by *Catharine L. Mabie, M.D.*, The Judson Press, 191 pages, \$2.50

IN PRISON . . . AND VISITED ME, by *Prison Parson A. Roy Beasley*, chaplain of Parchman State Prison, Mississippi, as told to *Ewart A. Autry*, Wm. B. Eerdmans Publishing Co., 188 pages, \$2.50

1001 STORIES FOR CHILDREN'S WORKERS, by *Alice M. Knight*, Wm. B. Eerdmans Publishing Co., 287 pages, \$3.95

A CENTENARY HISTORY, As Related to the Baptist General Conference of America, by *Adolf Olson*, Baptist Conference Press, 635 pages, \$7.50

FRIENDS FOR 300 YEARS, by *Howard Brinton*, Harper & Brothers, 237 pages, \$3.00

THE SCRIPTURES OF MANKIND, An Introduction, by *Charles S. Braden*, The Macmillan Company, 496 pages, \$6.50

(Continued on page 445)

New Stories from Miss Applegarth **MEN AS TREES WALKING**

by **Margaret T. Applegarth**
Here are 80 new stories by Miss Applegarth, all of them true, that entertain, instruct and induce worship in like manner. Many rise from the incredible sufferings of ordinary people in war and the equally incredible and imaginative ways they rose above it. Most of them can be retold in five minutes and each is followed with appropriate scripture, quotations from other religious writings and proverbs from many lands. All are ideal for sermon illustrations. \$3.00

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Why The United States Has Not Gone Socialistic

*In Yellowstone Park a memorable summer evening leaves
an unexpected impression about the meaning of America*

By HAMPTON E. PRICE

AT last I think I have discovered a great secret. And I want to share it. During these recent years of upheaval and readjustment why has the United States not gone socialist? I think I know the answer.

It came to me on a summer evening in Yellowstone Park while I prepared to camp with my family for the night. A little bird must have told all the people that Old Faithful, as well as the Giant Geyser which is far larger and highly irregular, and dozens of lesser geysers were going off early that evening. So everybody was there. Included in the crowd were ranchers from Montana and Wyoming, wheat farmers from Kansas and Nebraska, hog raisers from Iowa, factory workers from Illinois and Michigan, elderly retired folk from California and Pennsylvania, Boy Scouts from Kentucky, school teachers from everywhere. There were also Jews from New York, Mormons from nearby Utah, Roman Catholics from many cities, and Protestants from the rural districts. Here was a cross section of the United States of America.

As I looked around the exceedingly well filled camp grounds for a possible place to pitch a tent, the financial state of the nation was plainly evident. Campers pulled up in late model Pontiacs, Oldsmobiles, Buicks, Mercurys, Cadillacs, a few specially-built, or reconverted school bus jobs, several slick and powerful new trucks, and of course, some old and decrepit jalopies.

A young man on seeing me look about, came over and said: "We're leaving shortly; why don't you pitch your tent near us? Fireplaces and tables are hard to find. We're almost through our evening meal. Come over and help yourself to the fire and the table." Sur-

prised, I thanked him. After making camp, I did just that.

Not knowing the usage of Yellowstone Park, I had suspected that like all national parks and forests, wood could be bought or procured nearby. But apparently the cut supply had all been used. I looked about for tent pegs and tinder. I ended up swapping a larger piece of box wood with an obliging American Negro from Washington for the several small pieces. Still others directed me to the fallen timber supply some distance away. Obliging adults filled tin cups and caught water for the children. Around 9:00 o'clock 140 Boy Scouts on a 4200 mile tour of this great nation shared their "campfire" and amateur program with several hundred delighted guests. Catching the spirit, our party directed two late comers on a California registered motorcycle to an available squeeze site, told others about wood, water, and Old Faithful Geyser. We greeted and were greeted by numerous strangers from various backgrounds and geographical locations. All were friendly, courteous, congenial. It was altogether pleasant and revealing. I thought about it much on the drive home. *This is America!*

To reach Yellowstone Park we had traversed the lovely and scenic Gallatin River Canyon going north into Montana. Turning South from Billings, we had gone over the exalted Beartooth Pass into the Northeast Gate of mammoth Yellowstone Park, out again through the South Gate and over the wild and rugged Snake River Canyon through parts of Wyoming and Idaho and back into Utah where we are now happily living.

This is America! Rugged, varied, fruitful, and beautiful. The Daniel Boones, the Lewis' and the Clarks, the Jim Bridgers, the pros-

pectors and the explorer home missionaries had opened it up. Settlers from more than 100 national groups had reached out for rich or peaceful stakes. Mormons truly had made the deserts of Utah and Idaho "blossom like the rose." Descending upon towns and cities and prairies, Swedes, Germans, Poles, Greeks, Anglo-Saxons, Italians, Slavs, Danes, and Norsemen had swelled the population, making fruitful farms, furnishing labor and skill for great engineering and construction feats, sharing their folklore and contributing their arts. Then came Orientals, still clinging to time-honored ways; Indians, still preserving age-old customs; ten million Negroes taking their place in civilization's sun in three generations. All had helped to make America!

But, then I thought as I drove the family car, Russia too has a great and varied land, peopled with its polyglot millions and some 70 nationalities. What, then, is the difference?

Here is the secret I discovered. In America we share with one another. And it is done on a voluntary and individual basis. We share knowledge, skills, opportunities, burdens, and calamities. We share the good things, education, arts, scientific knowledge, medical discoveries, the "know-how" in farm and industrial life and professional skills. We share our sympathy with and give assistance to "the underdog." We share our Christian faith. We endeavor to make life's fight fair and clean. We *expect* the strong to bear the burden of the weak. We *expect* every able bodied person to work. We expect even the lady of inherited wealth to be interested in the public weal and woe. We have no fear of riches in themselves. We fear only the demoralization, the cynicism, and the complacent selfishness that comes from luxurious ease. We fear only the power that comes from concentrated wealth in unholy hands, and unconsecrated influence in high positions which such wealth produces. We share—and expect others to share—money and material goods on scales small and great. A radio or news report of a community calamity or an individual destitution brings forth a flood of moral and material support. In hundreds of instances

we can see the evidence of America's sharing on an individual and voluntary basis.

I am not a world traveller. But I wonder if there is another country in the world that has so many Funds, Foundations, and Societies, for the purposes of sharing. Established by men and women who built America, they give back to the land what they have acquired from it—in public parks, libraries, college endowments, schools, clinics, hospitals, orphanages, missions, churches, children's camps, vast research, and humanitarian endeavor.

Some business men may fret and fume at the encroachment of "government." Sincere persons may "view with alarm" the social inequities still existing among us. All of us may see the yawning gap between the ideal and the real. Yet the fact remains, that while every settled nation has undergone internal upheaval, we in the United States have undergone a great internal revolution beginning in the great depression of 22 years ago. We in America concentrated all our resources to fight a great war under the shield and banner of a powerful "government"—*and still we remain democratic!*

While nations like England and Spain struggle with large hereditary concentrations of lands and holdings and knowledge, and while Russia falsely claims to establish a classless society by giving the communist party or class complete control, we in the United States, with all our imperfections, work at the problem of concentration continually. We do so by *sharing* as we go along—and on an individual and voluntary basis. Thus we practice Christianity and a better brand of socialism than that of Karl Marx.

So long as we keep this spirit there will be no need of a "forced" division of wealth or services or of a spread of opportunities by "government."

Long live our spirit of voluntary and individual sharing! May this tradition never die! So shall we continue to put back into the life and land of the United States that the soil may not be sterile for those who come after us and that charity shall not become a dried-up and embittering thing.

The Christian Church and the Changing Conditions in Africa

Report of a significant conference at Wittenberg College on today's changing racial, economic, and political conditions in Africa, and what they involve for the Christian church

ONE of the most uniquely significant gatherings ever held in the United States under missionary auspices was convened on the beautiful campus of Wittenberg College, Springfield, Ohio, June 16-25, 1952. More than 300 delegates met as The North American Assembly on African Affairs. The conference was organized by the Africa Committee of the Foreign Missions Division of the National Council of Churches.

Highly significant is the fact that this year when Africa is the special foreign mission study, intensive and courageous thought should be given to the theme, "The Changing Racial, Economic and Political Conditions in Africa and the Relation of the Christian Church." Any delegate who may have come with the idea that evangelism as the basic function of the Christian church can be carried on without regard for these changing conditions, must have left convinced of their relatedness.

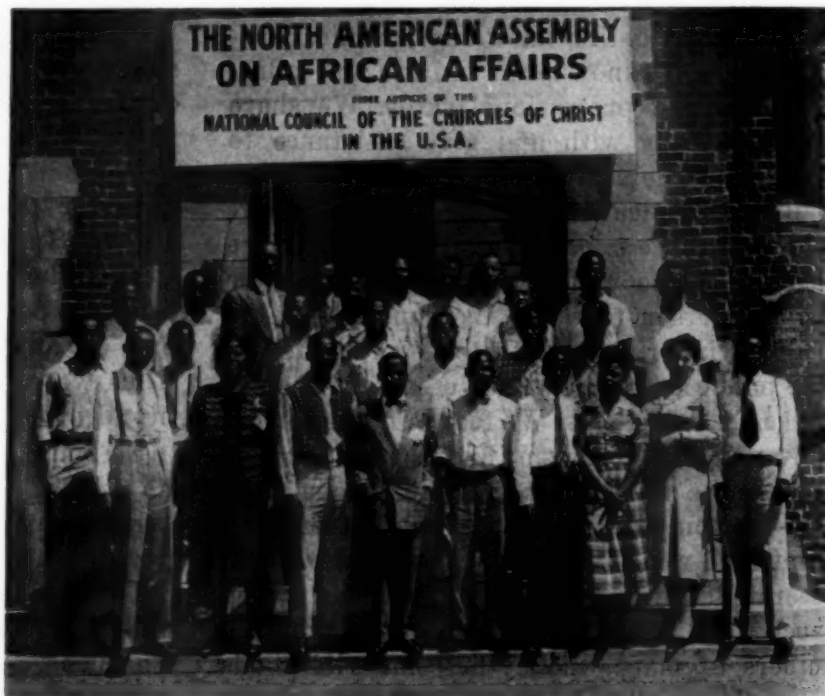
A notable feature was the widely representative nature of the more than 300 delegates. They included mission board administrators and missionaries, also laymen and women who took advantage of the opportunity to secure helpful information for teaching courses on Africa in local churches during the ensuing months; also European and British mission leaders who made valuable contributions to the program, and finally, representatives of five Af-

By MARLIN D. FARNUM

rican governments, [Liberia, Belgian Congo, Portugal, Great Britain, France], the United Nations, and the U. S. Department of State took part on the program and made themselves freely available for personal and group discussions.

The most noteworthy group of delegates were 27 from Africa itself. Some had come directly from their homelands for the Assembly. No more convincing evidence could have been provided for the changes that have already taken place in the racial, economic and

political conditions in Africa. These men and women played their full part in the proceedings and several gave outstanding leadership. They included Dr. Z. K. Matthews, professor at South Africa Native College, Fort Hare, and 1952-53 visiting Professor at Union Seminary, New York City (See page 394); Edwardo Mondlane, Secretary of the National Christian Council of Mozambique; and Robert K. A. Gardiner, Director of Extra-Mural Studies at University College, Ibadan, Nigeria. These and others gave most helpful guidance at many points and won the confidence of all.



The delegates from Africa who attended the Wittenberg Conference. The only white person in the group, front row, second from right, comes from the Union of South Africa which is making sensational newspaper headlines because of its racial policies



Dr. George W. Carpenter, Baptist missionary in Belgian Congo, addressing the North American Assembly on African Affairs, at Wittenberg College, Springfield, Ohio, June 16-25, 1952

Belgian Congo, the only area in Africa where American Baptists support mission work, was ably represented by Mr. John Wesley Shungu, a Methodist Congo pastor. Mr. Shungu gave ample evidence that among Congo Christian leaders are those who are fully prepared for such an experience as this Assembly afforded.

Towards the close of the Assembly the African members presented a memorandum which ably and in restrained fashion represented their attitude. They urged that African people be allowed to participate fully and at all levels in national and international bodies that formulate policies and carry out plans affecting African interests; that any changes should consider the life, welfare, wishes, aspirations of the people; that the interests of the people be not subordinated to the military and security interests of Europe and the United States; that the interests and needs of the backward and

inarticulate people of Africa be made the special concern of the world conscience stirred by Christian world opinion; that all Christian agencies operating in these areas of Africa bring to light the real facts of such economic, political, and social changes now taking place in Africa which might tend to threaten the welfare, peace, and security of the African people and of the world at large; and finally the North American and European Christians continue to bear with the Christian leaders of Africa and work with them in finding "a way of life founded upon the truths and teachings of our Lord Jesus Christ."

The permanent significance of the Assembly is seen not so much in the reports and resolutions presented by the various functional and area groups (*which are to be printed for future reference and study*), but rather in the fact that this group of 300 men and women from many backgrounds courage-

ously gave their best thought to the perplexing problems of Africa today. They had their consciences challenged, and they determined to put into action the high resolves to which they were led. All was done in an atmosphere made possible only by dependence upon the guidance of Christ and to the development of which Bishop Newell Booth and Dr. Douglas Steere made memorable contributions through their devotional addresses.

American Baptist delegates included: missionaries: Marguerite Eldredge, Mary Bonar, Edwin Boone, Rev. and Mrs. Norman G. Riddle, Dr. and Mrs. Howard M. Freas, Dr. George W. Carpenter; retired missionaries: Dr. Catharine L. Mabie, Dr. and Mrs. John E. Geil; Prof. and Mrs. Paul R. Gleason; Foreign Secretaries Hazel F. Shank and Marlin D. Farnum.

International Missionary Conference at Willingen

The International Missionary Council held its important conference in Willingen, Germany, July 5-17. It was attended by approximately 200 representatives of foreign mission agencies in 50 countries, including leaders from the younger churches in Asia, Africa, and Latin America. It was the first international and interdenominational church gathering of this nature ever to have been held in Germany. In importance it will likely be ranked with the world missionary conferences that were held at Edinburgh in 1910 and at Jerusalem in 1928 and at Madras in 1939. Home Secretary Jesse R. Wilson of the American Baptist Foreign Mission Society represented that society at the Willingen conference and a report will appear next month.

A World Tour of One Million American Baptists

An announcement about dramatizing and pictorializing the World Fellowship Offering, which is scheduled for World Communion Sunday, October 5, 1952 in every Baptist church

More than one million American Baptists and their friends will be going abroad this fall. The chores of the farm will be forgotten; the clatter of the machine shop will be stilled; the shop keeper's door will be closed and the business man's desk, stacked high with papers, will remain untouched and neglected. For these million and more Baptists are on a tour of the world.

Jules Verne envisioned such a tour in 80 days. But the majority of these American Baptists will be away less than 80 minutes. During that time they will travel up the Kwilu River, one of the mighty rivers of the Belgian Congo. They will visit a Congo village there and perhaps attend church in a Congo church. Then they will be off to such romantic sounding places as Bangkok in Thailand. They will visit India and the Philippines. They will also stop for a moment in Burma and watch as one of our Burmese Bible women tells the story of the Sermon on the Mount. And then in a few short minutes they will be back home; back to the chores, back to the shop and back to the din and bustle that is an American city.

The entire trip will be sponsored by the Foreign Mission Societies. All who care to come along are invited and even urged to come. Since even the fastest jet airliner would be much too slow and too small, these million people will be transported on the wings of words and pictures. The eye of the camera will become their eyes. The voice of the people they visit will be the voice of need,—a voice

which American Baptists cannot turn their backs upon.

For most passengers the take off time for the trip will be Sunday morning, October 5th, and the hour of departure approximately 11 o'clock. And although the trip itself is free, it is hoped that somewhere along the line the hearts of American Baptists will be touched by what they see and hear and will want to contribute to the spiritual growth and welfare of the people they visit.

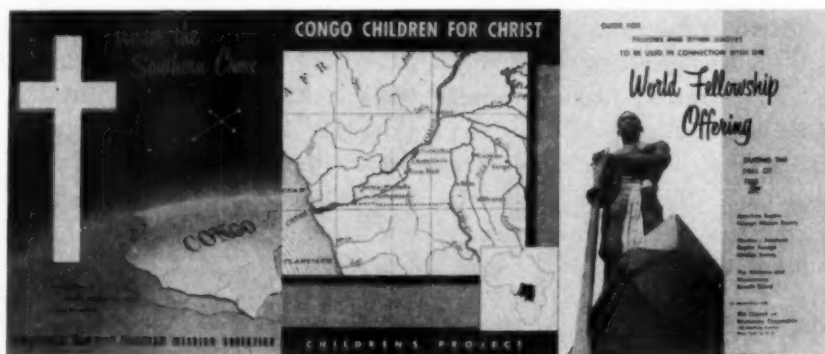
At the end of the trip an opportunity will be given for them to make such a contribution. It is hoped that their contribution will be generous for in this way they will show that they, as American Baptists, are interested in the cause of foreign missions. The offering to be taken at this time will be called the WORLD FELLOWSHIP OFFERING. The goal of this offering is \$400,000.

Make a date now to meet us in the Belgian Congo on October 5th. Your own pastor will be your guide.

The World Fellowship Offering Scheduled for World Communion Sunday, October 5, 1952

The World Fellowship Offering for 1952, scheduled for World Communion Sunday, October 5, 1952, will undergird the work of the two American Baptist Foreign Mission Societies and the work of the Ministers and Missionaries Benefit Board.

Detailed printed material concerning the time for this offering, preparation for it, and other suggestions will be furnished all Baptist Churches by September 5th. An attractive picture-folder, to be distributed in the churches, has been prepared to replace the turn-over chart of former years. The over all story of missions is



FOR THE WORLD FELLOWSHIP OFFERING

Pictures above are some of the materials which will be used for the promotion of the World Fellowship Offering on October 5th. Instead of the usual turn-over chart, every member of the congregation will be presented with a picture book which will parallel a script to be provided ministers and church leaders. The picture show, the picture book, a promotion piece for children and the script.



Wives of student pastors who are being trained for the ministry in Belgian Congo at the Kimpese Training School

told, but the Belgian Congo is high-lighted. So full of information and so attractive is this picture folder that individuals will want to keep it for future reference. For the younger members of the church a children's folder by its stories and its pictures will make the Congo a reality and not merely a far-away mission field.

If these materials have not arrived by September 5, or if more copies are needed, they may be ordered from State Convention office, or from the Council on Missionary Cooperation, 152 Madison Ave., New York 16, N. Y.

Only as each Baptist, through prayer, preparatory effort, and liberality truly supports the World Fellowship Offering can our Boards meet the crying needs of our world which depends upon American Baptists to carry the gospel to all parts for which they have undertaken a responsibility.

New Baptist Hotel In Copenhagen

The Köbner Memorial Baptist Church in Copenhagen, Denmark,

recently dedicated its new Köbnerhouse, as a Baptist Youth Center, a Youth Hostel, and the Köbnerhus Hotel. The new building, like the church, is named after Julius Köbner, the leading pioneer in the Baptist movement in Denmark and other sections of Europe. The hotel has 25 rooms. All are named in memory of great Baptist personalities all over the world, such as John Bunyan, Balthaser Hübmaier, Adoniram Jud-



The new Köbnerhus Hotel in Copenhagen

son, William Carey, Charles H. Spurgeon, Johann Gerhard Oncken, Walter Rauschenbusch, George W. Truett, Peter Olsen, and others. Last on the list of the 25 is the late Louis P. Jensen, Pacific Coast Secretary of the American Baptist Foreign Mission Society, who was killed in an automobile accident March 9, 1951. (See *MISSIONS*, May, 1951, page 301). Mr. Jensen was of Danish descent.

Ambitious plans of the Köbner church include the construction of another large building in the adjoining block to serve as the largest Christian Center of its kind in Denmark. It will house a Day Nursery, Kindergarten, Children's Center, Boy Scout Center, a Home for Apprentices, and a Home for the Aged. When completed it will be able to care for about 400 persons every day of the week.

For the past 20 years Dr. Bredahl Petersen has been the dynamic minister of this church. On August 10th, following the meetings of the Baptist European Federation which will be reported in next month's issue, the church celebrated the 20th anniversary of his pastorate. When he came to its pastorate in 1932 the church had 170 members and was worshipping in an old hall seating only 125 people. Today its edifice is one of the finest among Baptists in Europe, with a membership of 470. Dr. Petersen serves also as Professor of Church History at the Danish Baptist Theological Seminary in Töllöse, about 17 miles from Copenhagen. He is president of the Danish Free Church Council of the Baptist Union of Denmark, and of the European Baptist Federation. In the spring of 1953 he plans to visit the United States in a lecture tour.

◆ THEY SERVED THEIR DAY AND GENERATION ◆

Harry I. Marshall

Rev. Harry Ignatius Marshall, D.D., was born in Nashua, N. H. on January 24, 1878, and died at the age of 74 at Coral Gables, Fla., March 26, 1952. He was a graduate of Dartmouth College and of Newton Theological Seminary and held an M.A. degree from Ohio State University and a D.D. degree from Colby College. He was appointed by the American Baptist Foreign Mission Society as a missionary to Burma in 1903. While at Newton Theological Seminary he met Emma Waldo Smith, granddaughter of Mr. and Mrs. Stevens, who were associated with Adoniram Judson. Miss Smith, whose parents were also missionaries to Burma, preceded Harry Marshall to Burma by a year but upon his arrival in Rangoon they were married. Dr. Marshall's great contribution was to the student life and the training of Burmese Christian leadership. As president of the Karen Baptist Theological Seminary for 15 years, he touched the lives of hundreds of the youth of Burma. In 1936 the Marshalls were transferred to Toungoo for educational and general evangelistic work. In 1942 Dr. and Mrs. Marshall returned to America for retirement but Emma Marshall passed away six months after their arrival in the United States. On April 19, 1944, Dr. Marshall and Mrs. Effie Lawrence were married in Coral Gables, Fla.

James Millard Baker

Rev. James Millard Baker, D.D. who died on March 23, 1952 in Asheville, N. C., was born on December 13, 1866. He was first appointed as a missionary of the American Baptist Foreign Mission in 1895, and was designated to Ongole, South India. A few months before sailing, he and May H. Rhoades were married. Dr. Baker was a graduate of the University of Rochester, completed his theological training at Rochester Theological Seminary, and was ordained by the First Baptist Church, Medina,



James Millard Baker

N. Y., where he had held his membership since his 17th birthday. During his 34 years of missionary service Dr. Baker was chiefly prominent in educational work, as president of the Ongole American Baptist Mission College, and in evangelistic work in Ongole where his parish covered 1000 square miles and included 331,000 people. After his retirement in 1929, Dr. Baker made his home in Asheville, N. C. Years of retirement, gave Dr. Baker a chance to tell in print his own amazing story, interwoven with the achievements of Lyman Jewett and John E. Clough, those pioneers of the Ongole work. This was published in the book *Contending the Grade in India*. It was finished in 1946, as he celebrated his 80th birthday, and was reviewed in MIS- SIONS, June 1947, page 352.

Thomas Moody

Rev. Thomas Moody, D.D. died in Philadelphia, Pa. on March 22, 1952 after 44 years of devoted evangelistic service in Belgian Congo. He was born in London, England on June 30, 1862, he received his college training in Toronto, Canada, and his theological instruction at Rochester Theological Seminary, Rochester, New York. In 1890 he and Elizabeth

Wilkie were married, a few months before he alone sailed as a missionary for Belgian Congo. She sailed a year later. They served at Kribu, Lakunga, and Sona Bata. In 1930 the Belgian Government conferred the decoration and medal of the Chevalier de L'ordre Royal du Lion on Dr. Moody, "for illustrious public service to the peoples of Congo." Thomas Moody will be best remembered for the remarkable movement which began in 1921 at Sona Bata. He and Mrs. Moody were alone on a field of 10,000 square miles, in charge of the educational, evangelistic and medical work when a marvelous movement toward Christianity began. More than 1000 converts were baptised during that memorable summer and the movement has continued ever since then, with hundreds of converts added to the churches each year. During his last years on the field, before his retirement in 1934, Dr. Moody had oversight of 10,000 Christians in 32 village churches, and supervision of over 300 village schools. Since his retirement in 1934, Dr. Moody lived in Philadelphia, Pa. His death leaves only three, Mrs. Harvey in England, Mrs. Peter Frederickson and Dr. Catherine L. Mabie in California, of the remarkable group of pioneers who first started the work in Belgian Congo. His friend and colleague, Dr. P. A. MacDiarmid, uses two Biblical phrases in describing Thomas Moody, evangelist extraordinaire. They are: "Clad with zeal as with a cloak" and "the zeal of thy house hath eaten me up." Thomas Moody's contagious exuberance of spirit, his joyous religious life, and his amazing oratory, are qualities that will live on in the memories of all who met him.

Paul C. Metzger

Paul C. Metzger, for 35 years a missionary of the American Baptist Foreign Mission Society in Belgian Congo (1905-1940) died in Chicago, Ill., February 23, 1952. A native of Buffalo, N. Y., he was a graduate

of the Buffalo Commercial and Electro-mechanical Institute and of the Southern Baptist Theological Seminary. To the day of his death he retained his membership in the Second Baptist Church of Chicago, which originally ordained him in 1905. Mr. Metzger started his missionary service as captain and engineer of the *S. S. Henry Reed*, a steamboat on the Congo River. But it was understood that half of his time was to be devoted to evangelism. He took part in explorations which opened up the Kwanto area, chose the site for the Vanga Station, and was with Dr. Leslie and Mr. Bain when the chief of the Bayaka tribe offered the Baptists land and invited the Mission to open a station there. The invitation was issued 33 years before it was found possible to accept it, but to-day missionaries are stationed at Boko. In 1937 he was awarded the Chevalier de l'ordre Royal du Lion by the Belgian Government in recognition of "distinguished service to the people of Belgian Congo". During 34 years of fruitful service, Mr. and Mrs. Metzger found their deepest satisfaction in evangelism. The highest tribute that could be paid to missionary parents came to them, when their only child, Roland, followed in their steps to serve as a missionary in the land of his birth. Since his retirement in 1940, and after Mrs. Metzger's death in 1947, Mr. Metzger continued his joyous service by interpreting missions in his homeland. He is survived by his son, Roland G. Metzger, who with Mrs. Metzger and their two children is at Sona Bata, Belgian Congo.

Werrett Wallace Charters

Dr. Werrett Wallace Charters, since 1938 chairman of the Board of Managers of the Board of Education and Publication of the American Baptist Convention, died suddenly March 8, 1952, while he and Mrs. Charters were visiting their daughter, Mrs. Margaret Allen Lyon in Livingston, Ala. He was born in Hartford, Ontario, Canada, October 24, 1875, and was graduated from McMaster University. Graduate study

awarded him the Ph.D. degree from the University of Chicago. From 1910 to 1917 he was Dean of the School of Education at the University of Missouri, and from 1928 to 1942 he was Director of the Bureau of Educational Research, at Ohio State University, retiring in 1942 as Director Emeritus. In 1920 he was made Director of Research at Stephens College. Dr. Charters was elected to the Board of Managers of the Board of Education in 1926, and served continuously until death.

Mrs. Kate Goddard Jones

A TRIBUTE BY HELEN M. GODDARD

In 1898 Miss Kate Goddard sailed for China as a missionary of the Woman's American Baptist Foreign Mission Society of the West. She had been born in Ningpo, China, a daughter of missionary parents, and had returned to the U. S. when she was 14 years old. After graduation from Bucknell University she went back to China as a missionary. Knowing the dialect of Ningpo as she did she was able almost immediately to begin work among Chinese women, on the islands along the coast and in country towns, traveling in native boats with the country people until the Boxer uprising in 1900, made it necessary for women missionaries to return to the U. S. In the fall of 1903 she returned with the large number of new missionaries going out to replace those who had been massacred in that terrible time. In the Baptist mission she was an asset not only in the work but personally as a member of the missionary family. But an English missionary in 1907 won her to the ranks of the English Baptist Missionary Society, and together with her husband, Dr. John Jones, for another 20 years she labored in the northern provinces of Shantung, Shensi, and Shansi. When

all the missionary doctors at the hospital in Si-an, Shensi, died in an epidemic of typhus fever she and her husband volunteered to fill the post and took that long and dangerous journey. Cheerfully she left behind all her wedding gifts, including her piano, and hardest of all, she left her two boys in school. There and later for a little while in Tai-yuan, Shansi, they lived until Dr. Jones' health broke under the strain and they had to retire. At the time of her death, in Rhyl, Wales, January 5, 1952, her pastor and a former pastor, and a multitude of friends bore loving testimony to her Christian character, her kindness, and to the inspiration they had received from her Christ-like life.

George T. Leeds

George T. Leeds, M.D., medical missionary in Burma (1899-1905) died at St. John's Riverside Hospital, Yonkers, N. Y. on Feb. 25, 1952. He was born in Hannibal, Mo., but in early manhood moved to Yonkers, N. Y. He was a man of many gifts, having learned to work at the forge, be a carriage-maker, serve as a book-keeper, as well as studying theology at Colgate University, medicine at the New York College of Medicine and Surgery, taking post-graduate courses at the New York Eye and Ear Infirmary, and a full course at the College of Osteopathy at Kirksville, Mo. He had dreamed of serving in China, but readily agreed to go to Burma in answer to an urgent call from Hsipaw. Here he did general mission work, but gave special attention to medical needs which had been sadly neglected. Among other things Dr. Leeds built a new hospital and found real joy in the evangelistic opportunities that came through his medical work. Returning to the United States in 1905, he went into private practice in Yonkers, N. Y., where he continued until he died in his 88th year. He was a deacon in the Warburton Avenue Baptist Church. He is survived by his wife, Mrs. Minnie Bell Leeds, a son, Dr. Alva H. Leeds and a daughter, Miss Pauline Leeds.



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WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Here is Where We Belong

Two women missionaries of the Woman's American Baptist Foreign Mission Society, in service in Belgian Congo, testify to their joy in preparation and satisfaction in service

NOTE—For several years missionaries to the Congo have been required by the Belgian Government to take preliminary study in Belgium. Medical missionaries enroll in the Prince Leopold Institute of Tropical Medicine in Antwerp. They study with young Belgians who will work in the government medical service in the Congo. Non-medical missionaries attend the Colonial School in Brussels, where they have intensive courses in French, the official language in the colony, courses in Belgian teaching methods and colonial policies. About 200 missionaries, including families, made up the 1951-52 student body. Special trips were made to museums and historical spots, and some students visited England, Switzerland and other countries during their short vacation. Two young women missionaries of the W.A.B.F.M.S. here tell of what study in Belgium and arrival in the Congo meant to them.—Ed.

HOME AWAY FROM HOME

By DOROTHY M. WISEMAN

AMONG the memories of my 16 months in Belgium some of the most treasured are those spent in the home for missionary nurses in Antwerp. This is true, not because they were easy months; on the contrary they were among the most difficult and strenuous I have known. Nor is it true because we were a group of Americans in a foreign land, for there were more Scandinavians and English than Americans. My roommate was a Swedish girl

and we spoke French almost exclusively. Nor was it that our creature comforts were great, for it was a cold winter and fuel was scarce. We often studied in bed to keep warm. I usually began to study between 5:30 and 6:00 A.M. and stopped with my head swimming around 11:00 P.M. with only time out for meals. We were working under tremendous mental and nervous strain, and tension ran high. Our future usefulness to our Lord and to Congo depended on our successfully completing in four months, and in a foreign language, what we would normally have taken in eight months to a year at home.

People are people and missionaries are not made of any different stuff from others. Twelve women cooped up in the cold of winter in such close contact and working under such a strain cannot help but get on one another's nerves sometimes. Yet in all those four months I never heard a cross



This attractive residence for women missionaries in Sona Bata, Belgian Congo, is truly a home away from home

or unkind word spoken! It was the fellowship in that home which makes it a living memory. We were desperate, and in our desperation we drew strength and power from the Eternal Source of all Power.

The home at Antwerp is run by Madame Kerreman, a Belgian lady, with the help of her friend Mlle. Slimmer. Madame Kerreman became in reality our Belgian mother and Mlle. Slimmer outdid herself to prepare dishes from all our lands so that in very truth we were just one big family working together with God with but one purpose and one aim.

Every evening we met for prayers and learned to pray and worship in French. There was a "kitty" on the table and anyone who spoke anything but French at the table had to pay a penny. Then when it was over we celebrated on the proceeds! Somehow we could always squeeze in time for joy and laughter. No one's birthday was ever forgotten and those who did not have a birthday during those four months got a birthday party anyway! Christmas was a gay occasion and no one was forgotten.

We chose secret prayer partners and nearly every day we would find one of God's precious promises pasted to our desk. Never a hint of from whence it came yet what Power it gave and what victory! For the first time in the history of the Home every girl passed the course.

As we knelt together that last night, our hearts overflowing with joy and thanksgiving, I had ceased to think in terms of MY church and MY society and MY

mission. In its place I saw lights being lit all over Congo uniting in one great flame which spread and reached up even to the throne of God.

Do you wonder, then, that those days spent in our Home in Antwerp have become treasured living memories?

FIRST GLIMPSES OF CONGO

By EMILY L. KEYES

I HAD left Belgium behind me, and as a newcomer to Belgian Congo, I began to feel all the challenge of the work that lay before me. Where shall I start to describe my first impressions? With the thrill of seeing land on each side of the *S.S. Baudouinville* as we entered the mouth of the Congo River? Or with the glimpse of a dozen hippos swimming across the river after our ship had passed their swimming spot? Or the sight of a river fisherman in his canoe, just like the pictures? Or the beauty of graceful palm trees on grassy hill-sides with no signs of the swampy jungles that somehow had crept into previous notions of Congo? Although the scenery was a bit different from Belgium and from New York State, these experiences were accompanied by the heart-warming realization that this is home, that the people of this land are my people, that here I will find the challenges, the work, perhaps the discouragements, and surely the satisfactions that will make up my life.

Matadi! A name that took on new meaning in addition to the earlier associations with addresses for freight and for boatmail destined for our lower-Congo stations. Now it is the symbol of arrival on Congo soil, of getting baggage through customs and of

boarding the train that would take me to Sona Bata by way of Banza Manteke. Another memory will be that of being greeted at the ship by the friendly Swedish missionaries, who weren't scared away by the heavy thunderstorm. The flashes of lightning and the thunder reminded one of a Fourth of July celebration. Congo was greeting us with a bang!

A two-and-a-half-hour train-ride from Matadi brought me to Lufu, the station stop for Banza Manteke. Sure enough, there were Ethel and Harry Brown waiting for me, ready to take me and a truckload of cement over the red clay road to "B.M." Again came the realization that this was where the Master's work—and ours—was in action. It was good to see this part of the Congo family, greeting the ones whose names had been familiar for many months. It was another thrill to visit the hospital and school work, thankful for a knowledge of French, so as to say a few words to some of the people, but impatient to learn their language, to greet them in their own tongue. However, it would have been impossible to put into the words of any language the emotions that were permeating my whole being. Such feelings as gratitude for being in Congo at last, appreciation of the friendliness of everyone, and the joy of fellowship as I heard strong, mellow voices joined to-

gether in a familiar hymn in words that were not yet familiar—these things cannot be expressed adequately. You too must come and feel the lump in your own throat in order to know my impressions of this visit to our oldest mission station.

But, even that experience was put in the background when the train from Lufu arrived at Sona Bata, where again, familiar faces were waiting for me, ready to take me up the hill to the mission station, where 400 youngsters and their teachers were waiting for me, singing their greeting wholeheartedly. That moment brought the realization that they expected much from me, much more than I would be able to give if I depended on my own strength, but that I must let God work through me, so that they might not be disappointed, if for no other reason.

This was the beginning of my first term as a missionary, the beginning of my life in Congo. Here were my fellow missionaries, my African colleagues and the youngsters who are a part of the future Church of Christ in Congo.

Here I would learn to speak their language, and here I would learn much of the Master and His work. Here I will probably make mistakes, but with His help, may they not be serious ones! Here, too, I will depend much on the support of others: help and advice from fellow missionaries and prayers from people in America.

Congo has given me a hearty welcome. She promises also the contentment of happy years of service. To some people, it may seem strange when I say that now I am at home, across the Atlantic from America, but that is the feeling within my heart. This is the work for which all my previous experiences have been preparing me. This is where I belong.

WORLD FELLOWSHIP OFFERING

Will your church participate in the World Fellowship Offering on World Communion Sunday, October 5th? Contributions received will be applied to the work of the two Foreign Mission Societies, with special attention to the needs in Belgian Congo, and to the work of the Ministers and Missionaries Benefit Board.

For more information, turn to pages 416-417 and 426-427.



A Glorious Return To My First Love

By MILDRED L. CUMMINGS

AUGUST 1921 found me crossing the continent on my way to my first missionary appointment, the Chinese Baptist Mission School in San Francisco. It was not an altogether happy trip. I had left my ailing mother home alone to care for my sick grandmother who passed away two weeks later. I had wanted to be a missionary to the Indians. With these things in my mind and heart, and with the terrific heat and dirt in the train, my trip was not an enjoyable one.

At San Francisco all my misgivings vanished that first time I met a Chinese. I thanked God that He had led me here. I found our Chinese Baptist Church situated in the heart of a great community with a population of 20,000 Chinese. The church and school were housed in a two-story brick building. Later a third story was added which offered the needed space for Sunday school and a large Social Hall. My room was the space where young men, recent arrivals from China, came to study English.

We were not only concerned that our students learn English but that they learn of Jesus Christ, the best thing our country has to offer them. Through weekly chapel services, Bible classes, personal conversations, and the attendance of many at the Sunday services, there soon developed a deep interest in the gospel. I see

by my diary that 18 accepted Christ and were baptized that first year.

In 1924, Congress passed the Oriental Exclusion Act. I shall never forget that first morning after. Many of my students did not come to school that day. Those who did come sat dejectedly in their seats and looked reproachfully at me. When they learned that I did not approve of the act, they opened their hearts and let me see their deep hurt. Interest in the gospel immediately lagged. For the next two years the indifference and active opposition made it very difficult to obtain spiritual results.

I remained with the Chinese for five happy years, and then for 26 years served as Area Missionary for the Woman's American Baptist Home Mission Society.

Immigration was so limited preceding and during the war that it seemed wise to close the day school class and turn our attention more definitely to the American-born Chinese. This emphasis has brought rich results. There has grown a large group of deeply spiritual, consecrated young people who have taken important places of leadership in their own church. The church school is staffed entirely by our own young people. Five have been students at the Berkeley Baptist Divinity School, Berkeley, Cal. One was graduated this spring and is now pastor of our Chinese Church in Fresno, Cal.

On a visit to the Chinese Church just before Christmas last year I found the church folks disturbed because the teacher of the English night school was not returning after the holidays. It seemed impossible to find another teacher. Right then God put it



Mildred L. Cummings and her English Class for Chinese

into my heart to offer to meet this need and challenge. Shortly after Christmas I returned to my first love, to the same field, the same room, and the same type of work I had done 31 years ago when I began my missionary career. I felt very much at home, almost as though I had never been away. One of the men of the church said that I had never really left there, that my spirit had been there all the time and now my body had come to join my spirit.

I have found even more joy in working with the 50 or more men and women who have been in my afternoon and evening classes than when I first came. Some are men and women who have been in the country for some time, but for various reasons have not had the opportunity to study; others are wives of Chinese GIs who have recently come to America; the rest are members of families of men who are citizens of the United States and because of conditions in China escaped to Hong Kong and came here as soon as it was possible to get transportation. Many others are still waiting to come. I am teaching the wife and the son of a man I taught 30 years ago. It is a joy to work with this earnest, studious, and appreciative group.

Only eight of those enrolled are Christians. One is a third generation Christian from China. Her grandfather began telling her Bible stories when she was but four years old. Most the others have had no contact whatever with Christianity. As in past years, we are concerned not only that they learn English but that they learn the Jesus way of life and accept it as their way. Weekly chapel services are held and a Bible class for those who are specially interested. All are urged to

attend the Sunday services. Fourteen have been attending the Sunday services quite regularly. Four are in the Bible class. These four have a deep interest and I believe will soon make a decision to take Christ into their lives.

I look forward with keen anticipation and joy to returning to the Chinese in September. I am deeply thankful to God for this opportunity of serving and I pray for an ever deepening sense of His presence and guidance and power that I may make His Way of Life winning and winsome to those I seek to lead to Him.

Miss Edna R. Howe Resigns As Treasurer

The Woman's American Baptist Home Mission Society announces the resignation of Miss Edna R. Howe as Treasurer which became effective July 31, 1952. Miss Howe had served most efficiently for the past eight years and her services will be greatly missed within the Society and in the entire denominational and interdenominational life. She gave unstintingly of her time and effort and in her friendly manner created many lasting bonds of



Edna R. Howe

good will. The Society will long remember the contributions of her consecrated life and we know that many results of her valuable service will remain with us for years to come. — Mrs. Milo E. Wenger, Executive Secretary.

(NOTE—On October 1, 1952 Miss Howe begins her new service as Treasurer of the Ohio Baptist State Convention, with headquarters at Granville, Ohio.—ED.)

Personnel Changes

In the service of the Woman's American Baptist Home Mission Society.

APPOINTMENTS

Miss Olga Sierra-Ramos, as Association Missionary in Mexico with Asociacion Bautista del Norreste del Confederacion Femenil del Noreste.

Miss Lela Mae Satoe, as missionary at the Denver Christian Center, Denver, Col.

Miss Muriel Turner, as missionary to Kodiak Baptist Mission, Kodiak, Alaska.

Miss Vera Lee Hawn, as Dean of Women at the Berkeley Baptist Divinity School, Berkeley, Cal.

Rev. and Mrs. Norman Smith, and three children, as Boat Evangelist, Alaska. Mr. Smith skippered the *Evangel*, preached and conducted Vacation Schools in island villages through the summer of 1950 and again in the summer of 1951.

TRANSFERS

Miss Judith Lindquist, from the Campbell Christian Center, Campbell, Ohio, to become Director of Christian Center in Park Baptist Church, St. Paul, Minnesota.

(Continued on page 444)

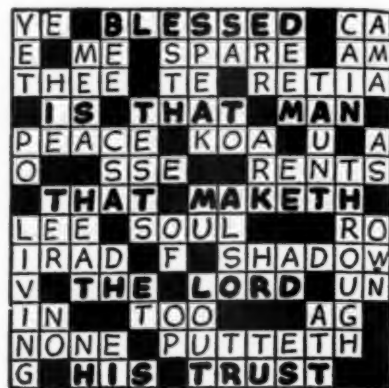
MISSIONS CROSS WORD PUZZLE PAGE

Example

ACROSS

3. "but . . . thou an example" I Tim. 4:12
5. "as . . . have us for an example" Phil. 3:17
6. Convulsive sigh 9. Possesses
11. Recording Secretary
13. "Now these things . . . our examples" I Cor. 10:6
14. "Be not ye . . . partakers with them" Eph. 5:7
17. "as an . . . whose leaf fadeth" Isa. 1:30
18. Left end (football)
19. ". . . all things shewing thyself a pattern" Tit. 2:7
20. Old Latin
22. "law of the Lord is . . ." Ps. 19:7
25. "ye shall be holy; for I . . . holy" Lev. 11:44
26. ". . . are his people" Ps. 100:3

27. Compass point
28. Trust Receipts
30. "also so to walk . . . as he walked" I John 2:6
32. "even . . . Christ forgave you, so also do ye" Col. 3:13
34. "they may by . . . good works" I Pet. 2:12
36. Measure of length Ex. 28:16
37. Babylonian deity
39. "The . . . loveth the Son" John 3:35
41. "follow not that . . . is evil" III John 11
44. Mixture of left-over food
45. Egyptian sun god
46. Edges of the roof
47. "He that doeth good . . . of God" III John II
48. "Ye shall not walk . . . the manners of the nation" Lev. 20:23
50. ". . . and earth shall pass away" Mark 13:31
51. Saint

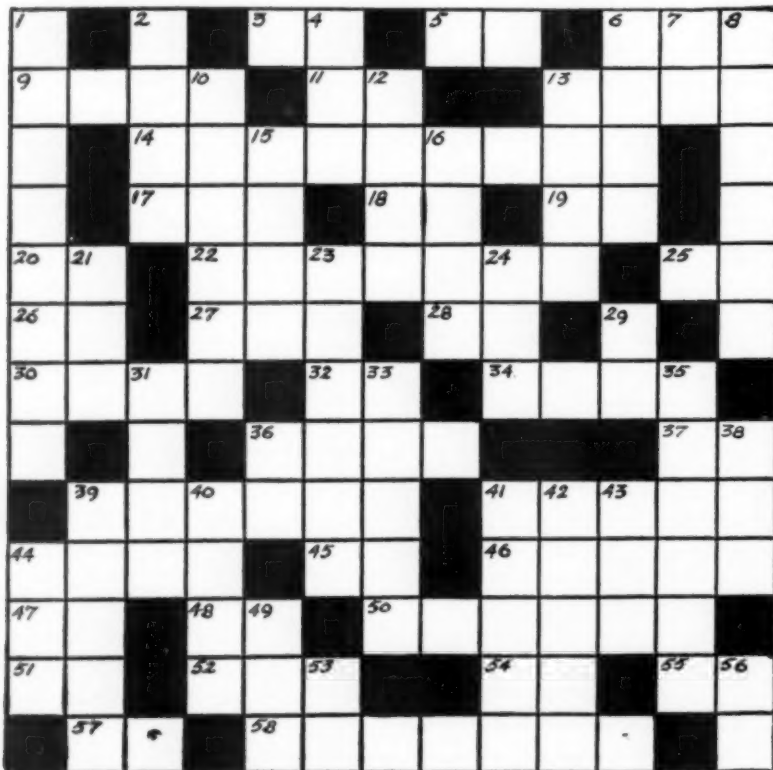


Last Month's Puzzle

52. "do not ye after their works; for they . . . , and do not" Matt. 23:3
54. Verso (left-hand page)
55. "but being ensamples . . . the flock" I Pet. 5:3
57. "and . . . set down at the right hand" Heb. 12:2
58. "when that which is . . . is come" I Cor. 13:10

Down

1. "be . . . s together of me" Phil. 3:17
2. "not to be ministered . . . but to minister" Mark 10:45
4. "instruction that causeth to . . ." Prov. 19:27
6. "and heard, and . . . in me, do" Phil. 4:9
7. "to the kind, as supreme; . . . unto governors" I Pet. 2:13, 14
8. "And ye . . . followers of us" I Thess. 1:6
10. "I was . . . in iniquity" Ps. 51:5
12. Individual
13. Writing 15. Pieces out
16. "Thy word is a lamp unto my . . ." Ps. 119:105
21. Third book of the Bible
23. "plowman shall overtake the . . ." Amos 9:13
24. "Doth not wisdom . . ." Prov. 8:1



29. Greek letter 31. Period
33. Wife of Abraham Gen. 17: 15
35. New 36. Shilling
38. Exclamation (pl) or ohs and . . .
39. Roman Calendars
40. ". . . is the whole duty of man" Eccl. 12: 13
41. "they that . . . networks" Isa. 19: 9

42. Devastation
43. I have (cont.)
44. "Lest thou learn . . . ways" Prov. 22: 25
49. Short sleep
53. "be not . . . like your fathers" II Chron. 30: 7
56. "reproaches of them that reproached thee fell . . . me" Rom. 15: 3

Text is 3, 5, 14, 22, 30, 32, 34, 39, 41, 47, 48, 50, 57 & 58 combined.

The National Council of American Baptist Women

Parliamentary Procedure

By MARGUERITE HAZZARD

AS civilization developed to the place where men sought to govern themselves through representatives, experience soon taught them the need for rules known as Parliamentary Law. Whether applied to large or small organizations or to the democratic government of nations, the fundamental purpose and the basic principle are the same and are known as DECORUM, ORDER and PROCEDURE.

We preserve Decorum when the discussions are kept within the bounds of respect and propriety. A business meeting is the means through which a democratic society expresses the will of the majority without violating the rights of the minority. We should expect differences of opinion and welcome debate on both sides. Clashes of opinion and even antagonistic ideas will be inevitable but these should never become personal or lacking in courtesy. The Rules of Decorum were developed as a safeguard against friction and disorder.

We preserve Order when the right and responsibility of each member to share in the business of

the organization is made possible. There can be no discussion until a motion is before the meeting. All remarks should be confined to the particular subject under consideration. Unless the meeting has granted special permission, a member speaks only once to any one motion. The business before the meeting should be settled before another matter is introduced. Should a member raise a "point of order" the Chairman rules on the propriety of the objection. If a member questions the Chairman's decision, a vote, with or without debate, is taken upholding or overruling the Chairman.

We preserve Procedure when the business moves with order and dispatch. Meetings which occur regularly, develop an established routine. This assists the Chairman and the members in maintaining a smooth and easily followed business session. There should be a prepared agenda or Order of Business for the orderly guidance of each meeting.

In our Woman's Societies, we elect presidents and it is our duty to give them our whole hearted support. No organization can be successful or achieve its objective without the cooperation of all of its members. The leader or chair-

man needs our help and our courtesy. If you have an opinion, stand up, and when the Chairman has recognized you, share your opinion with the group. Never chatter it to your neighbor and disturb the Order of the Meeting. If, by any chance, you have lost interest in the meeting, go home and leave those who are interested to transact the business. When you do speak, stick to the subject under consideration. Be brief, because others should have an equal opportunity to express their views. The Chairman must control the timing to allow for debate.

Motions should always be short, clear, direct and stated in the affirmative. A second is necessary or the motion dies. The debate or discussion follows the seconding of the motion. When the vote is called for, the Chairman repeats the motion, calls for the vote, both for and against and declares the result. The secretary records the motion, the name of the maker and the result of the vote. Always, in a democratic society, we are governed by the will of the group. We accept and support the majority decision.

The National Council of American Baptist Women has issued a valuable little paper called **HELPFUL HINTS ON PARLIAMENTARY PROCEDURE**. Every woman should own a copy of this and learn from it both how to conduct a meeting and how to participate in the business session of her society. Also available are simplified editions of Parliamentary Rules of Order and Procedure for conducting public meetings, which are of inestimable value to all who have the responsibility of presiding. With a working knowledge of Decorum, Order and Procedure, the Chairman makes every meeting a businesslike and enjoyable event.

Convention Elections at Chicago

Officers and board members of the Convention and its agencies, elected at the Chicago Convention

AMERICAN BAPTIST CONVENTION

President—J. A. Dawson, Chicago, Ill. *First Vice-President*—Rev. Finley Keech, Fall River, Mass. *Second Vice-President*—Mrs. A. B. Crow, Detroit, Mich. *Treasurer*—H. J. Manson, Brooklyn, N. Y.

General Council—(Term ending 1954)—C. S. Gallup, Plainfield, Conn. —(Term ending 1955)—Rev. Dewey Creasman, Miami, Ariz. Rev. Winfield Edson, Long Beach, Cal. Rev. F. T. Fowler, Salt Lake City, Utah. R. C. Hassrick, Philadelphia, Pa. Mrs. M. R. Hoener, Plainfield, N. J. Rev. R. R. Mixon, Overland Park, Kans. Rev. S. D. Morgan, Palmyra, N. J. Rev. W. H. Porter, Nashua, N. H. D. M. Smith, Peoria, Ill. Rev. G. H. Schroeder, Lincoln, Neb.

FOREIGN MISSION SOCIETY

President—Rev. G. M. Derbyshire, Oakland, Cal. *Vice President*—Rev. R. K. Adams, North Adams, Mass. *Recording Secretary*—D. M. Albaugh, New York, N. Y. *Treasurer*—Forrest Smith, Scarsdale, N. Y.

Board of Managers—(Term ending 1953)—Rev. Paul Whitaker, San Diego, Cal. (Term ending 1955)—Pres. H. E. Gezork, Newton Centre, Mass. Rev. R. C. Johnson, Muncie, Ind. O. G. Judd, Brooklyn, N. Y. Pres. C. W. Koller, Chicago, Ill. Prof. K. S. Latourette, New Haven, Conn. Rev. D. B. MacQueen, Morton, N. Y. A. L. Miller, Boston, Mass. Rev. F. B. Thorn, Wichita, Kans. Rev. J. M. Trimmer, Huntington, W. Va.

WOMAN'S FOREIGN SOCIETY

President—Mrs. L. B. Arey, Chicago, Ill. *Foreign Vice President*—Mrs. P. R. Gleason, Hamilton, N. Y. *Home Base Vice President*—Mrs. F. C. Wigginton, Carnegie, Pa. *Recording Secretary*—Mrs. H. P. Truedell, Larchmont, N. Y.

Board of Managers—(Term ending 1953)—Mrs. A. T. Brownell, Chicago, Ill. —(Term ending 1955)—Mrs. E. A. Kermott, Kansas City, Mo. Mrs.

F. D. Levering, Philadelphia, Pa. Mrs. H. M. Loudenback, Urbana, Ohio. Mrs. C. A. Marstaller, Bangor, Maine. Mrs. M. H. Mason, New London, Conn. Mrs. Lewis Milam, Charleston, W. Va. Mrs. E. B. Olwin, St. Paul, Minn. Mrs. A. D. Paddison, Yakima, Wash. Mrs. S. T. Shumate, Davenport, Iowa.

HOME MISSION SOCIETY

President—Rev. K. L. Maxwell, Hartford, Conn. *Vice-President*—F. A. Nelson, Racine, Wis. *Recording Secretary*—Rev. C. G. Hanson, New York, N. Y.

Board of Managers—(Term ending 1955)—Rev. Omar Barth, Salem, Ore. T. B. Clausen, Trumansburg, N. Y. H. E. Drake, Hastings, N. Y. Duncan Dunbar, White Plains, N. Y. Rev. R. N. Dutton, Topeka, Kans. Mrs. R. G. Ford, Hawthorne, N. J. Norman Keim, Buffalo, N. Y. Rev. C. E. Shikles, Everett, Wash. Rev. O. P. Stairs, Presque Isle, Maine.

WOMAN'S HOME SOCIETY

President—Miss Marguerite Hazard, New York, N. Y. *Eastern Vice President*—Mrs. C. M. Thompson, Syracuse, N. Y. *Mid-Western Vice President*—Mrs. C. N. Dodd, Wilmette, Ill. *Western Vice President*—Mrs. H. E. Vaux, Mt. Vernon, Wash. *Recording Secretary*—Mrs. L. H. R. Haas, Brooklyn, N. Y.

Board of Managers—(Term ending 1955)—Mrs. T. D. Allen, Evanston, Ill. Mrs. Harold Camp, Grand Island, Neb. Mrs. Kenneth Crawford, Kalamazoo, Mich. Mrs. Joseph Davis, Philadelphia, Pa. Mrs. C. E. Deems, Rochester, N. Y. Mrs. Wayne Gordon, Billings, Mont. Mrs. F. L. Lemley, Fairmount, W. Va. Mrs. F. B. Vreeland, Trenton, N. J. Mrs. J. L. Wann, Washington, D. C.

EDUCATION PUBLICATION BOARD

President—H. T. Sorg, Newark, N. J. *Vice President*—W. W. Watkins, Phoenix, Ariz. *Secretary*—W. Z. McLearn, Philadelphia, Pa.

Board of Managers—(Term ending 1955)—Rev. K. I. Brown, St. Louis, Mo. D. L. Day, Newton Centre, Mass. H. B. Hopper, Philadelphia, Pa. H. L. Jenkins, Philadelphia, Pa. Mrs. M. L. Johnson, Hartford, Conn. G. B. Kierstead, Owego, N. Y. Prof. R. E. Knudsen, Berkeley, Cal. Mrs. M. R. Lee, Wichita, Kans. Prof. S. D. Squires, New London, N. H. P. C. Sorenson, Wauwatosa, Wis. Erwin Stewart, Morgantown, W. Va. Rev. D. F. Thomas, Portland, Ore.

HISTORICAL SOCIETY

President—Prof. W. S. Hudson, Rochester, N. Y. *First Vice-President*—Rev. M. C. Westphal, Lensdowne, Pa. *Second Vice-President*—Rev. F. C. Stifler, Summit, N. J. *Recording Secretary*—Rev. J. E. Quinn, Philadelphia, Pa. *Treasurer*—G. O. Philips, Philadelphia, Pa. *Curator*—E. C. Starr, Chester, Pa.

Board of Managers—(Term ending 1954)—Rev. J. B. Sadler, Hatboro, Pa. (Term ending 1955)—Prof. R. J. Bean, Chester, Pa. Prof. J. W. Brush, Newton Centre, Mass. Rev. R. D. Goodwin, New York, N. Y. Rev. P. M. Humphreys, Waterbury, Conn. Sec. William J. Keech, New York, N. Y. Rev. D. H. Lewis, Philadelphia, Pa. W. B. Lippard, New York, N. Y. Rev. P. H. Norton, Ocean City, N. J. Rev. F. E. Oerth, Philadelphia, Pa.

MISSIONARY COOPERATION COUNCIL

(Term ending 1955)—*East*—Rev. Wallace Forgey, Melrose, Mass. B. E. Hanson, Rochester, N. Y., Mrs. R. C. Rowland, Upper Darby, Pa., Rev. Lee Shane, Charleston, W. Va. *Central*—J. B. Allen, Sioux Falls, S. Dak. L. H. Bellis, Des Moines, Iowa. Rev. A. E. Cowley, Cincinnati, Ohio. Rev. Floyd Massey, St. Paul, Minn. *West*—Mrs. Ben Brown, Long Beach, Cal. Guy Johnson, Pendleton, Ore. Rev. A. S. MacNair, Seattle, Wash. Rev. K. B. Wallace, Berkeley, Cal.

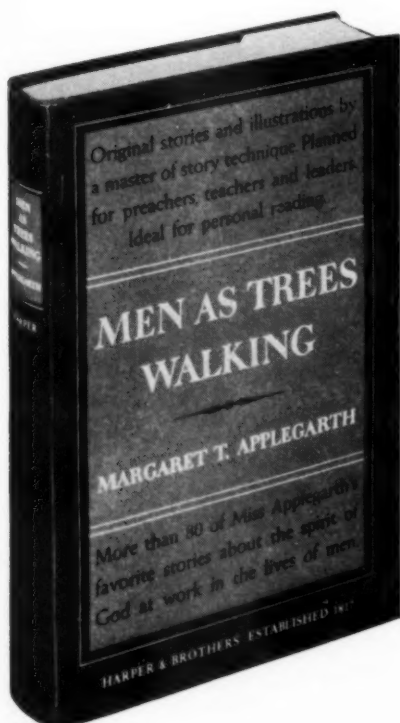
SOCIAL PROGRESS COUNCIL

(Term ending 1955)—Prof. P. T. Losh, Kansas City, Kans. Rev. Jitsuo Morikawa, Chicago, Ill. Rev. L. B. Moseley, Pittsburgh, Pa. Rev. Cornelius Vanderbergh, Brattleboro, Vt.

MISSIONARY • EDUCATION

Your Church School Of Missions

Have you been getting ready for your fall Church School of Missions? If not, why not begin now to plan for one during the winter. Excellent materials are available for the foreign mission theme, "Africa"; also for the home mission theme, "Home Missions and Human Rights." The "Study and Worship Programs for Africa" and the "Study and Worship Programs for Home Missions and Human Rights" will be found most helpful for leaders. They may be ordered from the Department of Missionary and Stewardship Education, 152 Madison Ave., New York 16, New York. Price, 35 cents each. The free leaflet, "A Church of Missions" will be helpful to those making plans for a winter and spring Church School of Missions.

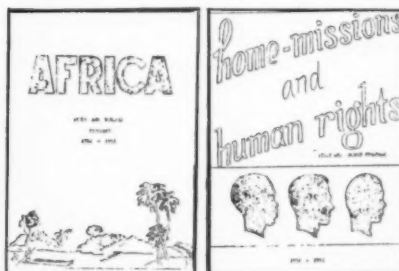


1952-1953

SEPTEMBER Hebrews
OCTOBER James
NOVEMBER Job

A New Book By Margaret Applegarth

Constantly the following requests are being made by leaders of local church and area groups: "We want stimulating, new materials for program and worship; we want devotional services that are worshipful and that at the same time will bring us some new information to extend our worship experiences." The stories in Miss Margaret Applegarth's new book, "Men As Trees Walking" will answer these requests. As one has said, "She makes you think, doesn't she, about how you are using your life everyday." Price, \$3.00.



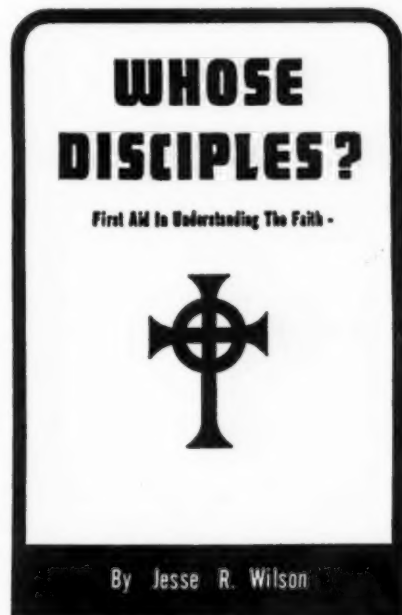
Study Guides for Foreign and
Home Missions studies

An Excellent Idea!

Pastor William W. Tapscott, of the Charleston Baptist Church in Bremerton, Wash., sent in the following request: "Would you please send us 200 copies of the Bible Book-of-the-Month Bookmarks. Our student counselor would like to send them to service men. Please bill the church."

A Bargain Offer In Spite Of Increasing Prices!

As prices soar higher and is it not heartening to Baptist readers to know that a bargain awaits them at the nearest Baptist Book Store? As the publisher of *Whose Disciples?* closes his New York office, he offers the remaining copies to Baptist readers at 25 cents per copy—original price, 75 cents. *Whose Disciples?* was written by Home Secretary Jesse R. Wilson, of the American Baptist Foreign Mission Society. It may be reported on this year's reading report due in April, 1953.



THE BAPTIST YOUTH FELLOWSHIP

Dear Friends of the Fellowship:

With the establishment of the National Council of American Baptist Women, and a "Chairman of Missionary and Stewardship Education for girls" designated in its constitution, a fine, new understanding of the relationship between the women and the Fellowship Guild should come into being which will increase the active interest of the women in this important part of the Baptist Youth Fellowship.

Many questions naturally arise in a development of this kind, and, therefore, it has seemed wise to offer an interpretation which would be helpful to all who are concerned in any way with it.

This new development *does not change* the relationship between the women and the guild which has existed continuously since 1920 when the guild came under the direction of the Department of Missionary Education of the Board of Education. It does serve to emphasize it. That relationship is one of cooperation rather than direction and administration.

In 1941, as a result of action by the Northern Baptist Convention, the Baptist Youth Fellowship was established as the unified organization and program for all Baptist young people between the ages of 12 and 25 years. This placed the Guild in a new, organized relationship as part of the Fellowship. It became the girls' program of the Fellowship and began to be known as the Fellowship Guild.

Again the same cooperative relationship of the women to the Guild was desired and maintained. This relationship has been described in the *Guild Guide* the

manual on Guild work. It has been recognized that the women have a national stake in the Fellowship Guild. In the *Guild Guide* one of the objectives of the Guild is emphasized as "preparation for woman's work."

Several B.Y.F. developments such as the forming of a National Guild Council, the promotion of an organization pattern for State and Association Guild Commissions, *on all of which women are represented*, and the procedures for appointing State and Association World Service Secretaries and local Counselors all reveal the cooperative relationship which the women bear to the Guild.

The overall objective of the Guild, is the development of the finest type of Christian womanhood. The Guild program continues to be strongly missionary while at the same time including other areas in the natural interests and needs of girls. Four areas are now included in the Guild program: Personality Development, Christian Home, Skills and Vocations, World Outreach.

The Guild is still an organized part of the Baptist Youth Fellowship and is tied through it administratively to the Board of Education and Publication. The development in the National Council of American Baptist Women *does not mean* that the Guild is being placed under the direction of the Council. The Major responsibility for planning for work of the Fellowship Guild rests with the B.Y.F. National Guild Council.

The appointment of a woman chairman in the National Council of American Baptist Women strengthens and makes visible the

active cooperation which exists and is desired between the women and the Fellowship Guild. She can be of great service in promoting interest in and support of the Guild among the women of the denomination.

A great day in the life of the Guild lies ahead! The Baptist Youth Fellowship and the National Council of American Baptist Women are concerned together with a growing program for girls which will call for our patient planning, careful thought and deep spiritual insight. To this end your cooperation and your prayerful concern are deeply desired.

Very sincerely yours,

Elmer P. Kappaw

The Book of Discipleship

Several important conventions have been held at the International Amphitheatre in Chicago. For Baptists the American Baptist Convention in June was the important event, and for the Baptist Youth Fellowship one high moment in it was on the opening night, when the president, Bruce Hanson, placed in the hands of Dr. Kenneth Scott Latourett, president of the Convention, the *Book of Discipleship*. In it were the names of hundreds of young people who signed the book in one of the "Call" meetings held throughout the Convention territory. The book is only a symbol of a new dedication of discipleship to Christ which will express itself in hundreds of ways and represents youth's answer in Christian living to the challenging hour in which they live.

Scholarship Awarded

Many women and girls across the denomination have been deeply interested in the Alma J. Noble Memorial Scholarship Fund which has been slowly growing through the gifts of individuals who knew Miss Noble or those who wished to extend her magnificent service in this living way.

While the entire sum of \$7,500 is not yet in hand, over \$3,000 has been received and invested. It was felt that we should begin to use the income already earned and grant a partial scholarship now to some young woman who is planning to go into missionary service.

At the convention in Chicago the first scholarship award from the fund was made to Miss Shirley Mae Tyler of Illinois. It was a thrilling moment for many when Miss Kappen pinned a corsage of white roses, the Guild flower, on Shirley's shoulder and congratulated her on her qualifications and achievements which made possible the granting of this award in memory of one who so greatly loved girls and missions.



Shirley Mae Tyler

Shirley has been an active Guild Girl and found much of her inspiration for missionary service in her Guild experiences. She has been deeply interested also in B.Y.F. activities. Service in Africa or some other foreign field or in Christian Center work in this country alike appeal to her. She will enter the Baptist Missionary Training School this fall

to begin her preparation for service.

Shirley's own words express the spirit in which this first scholarship girl looks into the unfolding life before her.

"It still seems like a dream that I should be so fortunate as to receive the first grant from the memorial fund. I shall try to make the best use of all opportunities at B.M.T.S. to train to be an efficient worker for God. That is the only way I know to express my appreciation for the help I am receiving."

All who have shared in the Memorial join in best wishes for Shirley and in the high hope that the fund, when completed, will give increasing help to other girls who have made a life commitment to Christian service.

Meet Your B.Y.F. Officers

The National Council of the Baptist Youth Fellowship convened at Green Lake, Wisconsin, June 12-14. The Council, representative of every state in the American Baptist Convention, is divided into Commissions for work in three areas—*Junior High, Senior High, Young People*. These Commissions study the needs of the particular age group and lay plans for programs and literature which will be helpful to the local church. Part of the Council period is given to workshops on the five basic goals of the Fellowship—*Christian Faith, Christian Witness, Christian Outreach, Christian Citizenship, Christian Fellowship*. In these workshops plans are made for accenting the goals in the year's program and on reviewing and initiating materials.

A very careful nominating committee was at work throughout the Council period. On the final day the officers were installed in a brief but thoughtful ceremony.



Looking at The Book of Discipleship. (left to right) Ann Britten, Grace Norton (Now Mrs. David Evans), Bruce Hanson, David Evans and Jewel Asbury. (The Young Adult banner is a misnomer at this point)

In the picture on this page they are as follows:

First row, left to right: Diane Doane, South Dakota, Executive Vice-President, a new office; Mary Louise Van Brookhoven, Pennsylvania, Recording Secretary; Jean Smart, Ohio, Citizenship Chairman; Marcia Smith, Colorado, Western Vice-President and Chairman of the National Guild Council.

Second row: Charles McCormac, Connecticut, Financial Secretary; John Long, Iowa, Fellowship Chairman; Robert Northrop, Washington, Chairman of Christian Faith; William Kuhn, Pennsylvania, Eastern Vice-President; Violet Blomstrand, Illinois, Corresponding Secretary; James True, Massachusetts, President; Bruce Hanson, World Outreach Chairman and former President.

Not shown in the picture: John Cottrill, West Virginia, Central Vice-President and Elliott Bryant, Vermont, Chairman of Christian Witness and also Glenn Brown of New York, Chairman of the Youth Conference Committee for 1953.

In a very beautiful candlelight communion service held in an "upper room" in Judson Tower, the new officers, together with the retiring Executive Board, made their dedication to Christ and to the responsibilities for which they have been chosen. The spirit of these officers should fore-shadow a year of high leadership for the B.Y.F.

National Guild House Party

The third Guild House Party at Green Lake is now history and a beautiful memory. It was not large in attendance, 76 enrolled, but what it lacked in number it more than made up in quality of girls and the spirit of cooperation and friendliness which has marked



Baptist Youth Fellowship Officers (See names in first column)

so definitely each National House Party session.

A staff of eleven and an elected Council of eight girls guided the House Party through five glorious days and six varied and intensely interesting evening sessions. Mrs. Robert Ford served as Dean of the program and did a grand job. Her happy personality and friendly spirit did much to make every one feel at home and work happily together.

The theme of the House Party was "For This Cause" and dealt with our Christian faith and Baptist heritage. Four groups, into which the membership was divided, discussed the implications of the theme for the four areas of the Guild program . . . personality development, Christian home, skills and vocations, and world outreach.

Another session each day was given to Guild work. Here the girls met by age group to talk over Guild problems, program and materials.

Interest groups on drama, worship, crafts and music, together with recreation features filled the afternoons. Interest groups made special contributions to the House Party program.

Evenings were given to a variety of programs from the opening party; the dramatic episodes depicting our heritage; the panel by the B.Y.F. staff and internes; the evening and tea with the girls of other lands and races on the student staff of the Assembly; pictures from Japan by the missionary, Gertrude McCulloch; to the beautiful communion service Sunday morning planned by the worship group under the leadership of Suzanne Rinck.

Fifteen states were represented in the membership of the House Party ranging from California to Connecticut. All three Guild age groups were represented among the girls. Thirteen World Service Counselors were there for training. Five state World Service Secretaries attended.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Making New Friends

What is it? A piece of children's material that no leader of children's work can do without!

Making New Friends is the Baptist missionary book for use with Primary and Junior children.

First: It is a book of stories. Thrilling stories of Baptist work as told by our own missionaries

about boys and girls with whom they are working. One section of nine stories tells about our American Indian mission work; the second section is full to the brim with interest and challenge from our missionaries in Africa.

Second: It is true. The stories are all real stories of the everyday experiences of missionaries and boys and girls.

Third: It has pictures, in a small way to be sure, but we have tried to picture for boys and girls some of the children included in our study!

Fourth: It has Special Interest Missionaries' pictures and a brief statement about who they are and what they are doing.

Fifth: It has Service Projects for our Home Theme, American Indians and our Foreign Theme, Africa. Boxes to missionaries are suggested. 2347 boxes went during the year 1951-1952. Can we do more? Yes, I think I hear you say!

Sixth: That's it friends. Get your copy today and begin to use it with your boys and girls. They need to know what is happening to our Christian witness around the world. You will need to help them have the experiences that will make this study meaningful. The book is only 75¢ from your nearest American Baptist Book Store.

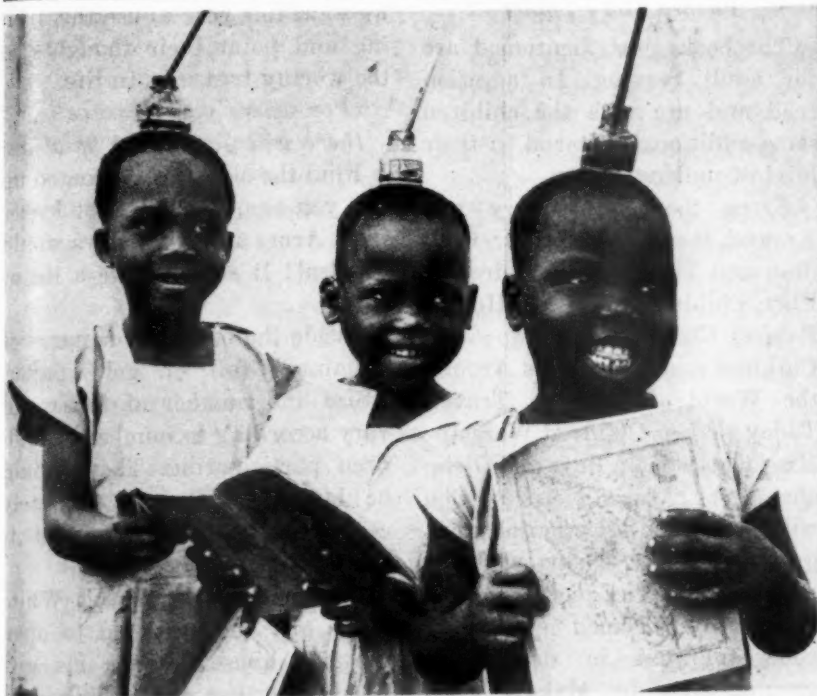
Congo Children for Christ

Where are our Baptist mission fields in the Congo? What kinds of work are we doing there? What are some of the special needs in Congo? Can you help meet some of the special needs?

These questions and many others will be answered as you and your boys and girls get acquainted with Congo through our special foreign mission offering material which is ready now!

Boys and girls respond generously when a great and specific need is made known to them.

In this picture story folder we have attempted to help our children to feel something of the challenge and responsibility Congo



Combine Photo

Making New Friends

In Africa

Among American Indians

BAPTIST MISSIONARY STORIES FOR BOYS AND GIRLS

offers to our Christian witness and fellowship through giving.

An interested, enthusiastic, well informed introduction to this project with your boys and girls will help them to know that you as a teacher and leader, believe in and wholeheartedly support our missionary outreach. Your personal interest and enthusiasm will enlist the interest and enthusiasm of boys and girls.

Work with your pastor to secure a picture story folder for every primary and junior boy and girl.

Read carefully the page titled *How to Use This Children's Project*. Help the boys and girls see how to make the offering envelope.

Perhaps you will make one to show them how. Every Sunday during your church's emphasis upon this project be sure to talk it over with the children.

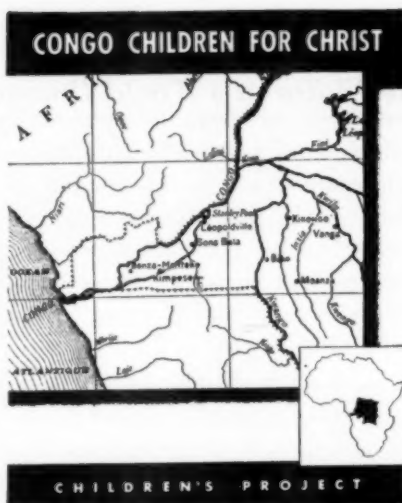
Plan carefully with children and pastor the children's participation in receiving the offering on the day chosen by your church!

May we pray earnestly for an outpouring of generous and dedicated gifts for Congo!

Belgium Congo Background

If you really want children to love our missionary outreach program and be intelligent and cheerful participants in our world family, you, *first*, must be completely and deeply dedicated to our Baptist world mission.

Read again *Kongo Kintuadi* by Dana M. Albaugh; *Along Kingdom Highways*, section on Belgian Congo; *Congo Diary* by the Jumps; *Congo Cameos* by Dr. Catherine Mabie. In these books you will find the heart of our Baptist witness in the name of Christ. It's a thrilling story of dedication and deep devotion on the part of missionaries and strong national leadership.



Picture Story Folder

The books just mentioned are for adult reading. In addition read and use with the children some additional material in their level of understanding.

From the picture-story sets *Around the World Series: Children and Their Pets, Children at Play, Children and Their Homes, Babies, Children Worship; also Children and Their Toys Around the World; The Bible Travels Today; When Children Worship; Missionaries Help Boys and Girls; choose the Africa pictures. You will get a good selection of background pictures. The stories that go with the Africa pictures in the last three mentioned sets will be good for use in department groups. Also in Making New Friends there are ten stories on today's work in Africa written by our missionaries in Africa now!*

Such books as *Mpengo of the Congo, Nyangas Two Villages, Kembo, Little Girl of Africa*, will make good supplementary reading and study.

Do you have an African village made by your second year Primary group, or models of articles used in Africa, or a costume of an African boy or girl? All of these will help to make Africa more real to boys and girls.

Get acquainted with some missionaries in Africa by picture and story if in no other way.

Make your plans carefully so that as your children participate in the offering Congo Children for Christ they will have a new feeling of relationship to boys and girls there. *You cannot teach something you don't have yourself!*

Treasure Chest

Here is an idea from Oregon. Thank you.

"As treasure hunting is always in the minds of young children we want this year to use this feeling and point their thoughts to the worthy treasures in life.

For where you treasure is, there will your heart be also

Find the oldest most banged up box you can. A small foot locker from Army and Navy days would be ideal! It should have a lid or cover.

Inside the box place squares of aluminum foil or gold paper. "Size and number of these will vary according to number of children participating. They should be large enough to completely cover the box when project is completed.

As each child brings his White Cross gift he is allowed to open the box himself—place his gift inside, and then put on his square of foil. "Scotch tape works fine."

When the box has been completely covered, and you have a Shining treasure chest for the Lord, hold a dedication service using the Scripture Matt. 6:21.

Be sure to point out that it took all of them, working together, each doing his *small* part to complete the job. While talking you can remove one of the squares letting the old box show through to illustrate what happens when even one boy or girl fails to do his share for the Lord."

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

"Timely Topics"

Now that vacation is over, it is time to complete plans for the fall and winter programs.

"Ready to Use," or "Build Your Own"—which shall it be? Perhaps, like many other program chairmen, you have found the latter idea intriguing. The booklet of suggestions (in *Behold the Stars* packet) carries the reminder that "the more women you use, the more interest will be stimulated, and the more information will be gained."

This may be the reason that *A Birthday Party* suggested in the same booklet has been so amazingly popular. Briefly, it suggests that on the day of the party, the women be seated at tables representing the months—each to have a missionary guest of honor, *in absentia*, whose birthday occurs in that month. The tables should be appropriately decorated according to the month and the field of the missionary guest.

To carry out this suggestion, Pen Sketches of the missionaries are needed. Allow plenty of time to arrange for substitutions if it is not possible to secure sketches of the 12 missionaries of your choice. Keep in mind the fact that the sketches are of missionaries of the two national woman's societies. If you wish to feature missionaries of the general societies, the city mission societies, etc., it will be necessary to write for biographical information to the society in question. The initials appearing after the name of each missionary in the index of *A BOOK OF REMEMBRANCE* indicate the society under which

the missionary is working; the addresses of the societies will be found there also.

Since "the program will consist of someone from each table telling something outstanding about the guest of honor or her work," *MISSIONS, A BOOK OF REMEMBRANCE*, and various publications should be consulted so that each story may be of compelling interest.

For your note book: Pen Sketches are priced at 3¢ each, and are available only at Council on Missionary Cooperation, 152 Madison Ave., New York 16, N. Y.

"Variety increases interest." *Tips for Good Gardening* suggests an entirely different type of program—an informal dialogue with a special setting. Advertise this meeting by means of an attractive poster of a garden scene with a white, cut-out picket fence. You might send absentee—or shut-in—members a greeting card, with the 23rd Psalm as translated from the Kiowa Indian language by Isabel Crawford. (NOTE: these cards should be ordered from American Baptist Publication Society.)



Profits FROM
\$25 TO \$500
for your organization
with a GREENWOOD
NYLON CLUB

Exquisite GREENWOOD Nylons in all new fall shades and sizes will sell on sight in the easiest fund-raising plan you've ever tried. No group too small or too large. GREENWOOD premium nylons are top quality—you take no risk. Write today for our exclusive ACCUMULATION PROFIT PLAN. Start now to make BIG PROFITS fast!

GREENWOOD COMPANY
DEPT. M
READING, PA.

School's In is the type of program good for an informal gathering. "Inject humor to hold interest" is suggested. This might be done by the granting of "degrees"—at the close of the "course"—D.D.—"Doer of Deeds," Ph.D.—"Doctor of Phellowship," etc. This program brings up many subjects of especial interest in election year. Note that the *Primers* are to be ordered from the Council on Christian Social Progress.

"Worship is an integral part of your program and should fit in with your theme." The "Ready to Use" programs include inspiring and appropriate worship suggestions. But there is frequent need for still other suggestions, and these will be found in a new publication of the National Council of American Baptist Women—*Love Gift Dedication Services*, price 25¢. The use of these services will enlarge our vision of the American Baptist World Mission as well as deepen our spiritual life.

"A period of sociability . . . is sure to add much to your meeting." Several times a year plan such a period with newcomers and guests in mind—it will help them become acquainted and perhaps prove a means of interesting them in membership in the group. Designate certain women as a Welcoming Committee to make sure that each newcomer is made to feel "at home." Provide each with a distinctive symbol—a lapel ornament in the form of a tiny map of Africa, an Indian symbol, etc.

"Create atmosphere. . . . Use your imagination and ingenuity." Many magazines and newspapers are featuring Africa—enlist your members in collecting a number for display. Give publicity to the new books in your library in "A

Parade of the Stars—book jackets displayed on large star-shaped posters. For a missionary luncheon, use Christian Center place mats (50 for 50¢) for a home mission program; for one on Africa cut large leaves from green paper—à la jungle. Begin a file of poster designs—clipped from newspapers, magazines, travel folders, etc. An effective “Africa” poster can be made by “framing” a large sheet of cardboard with overlapping cut-outs of palm trees. Check the possibilities of visual aids—motion pictures and film strips.

Finally, share your ideas with others through *The Open Forum*.

TIDINGS

(Continued from page 433)

RESIGNATIONS

Miss Ruth Brazell, as missionary to the Hopi-Navajo Indians, Keams Canyon, Arizona.

Mr. and Mrs. DeWitt Fields, as house parents at Kodiak Baptist Mission, Kodiak, Alaska.

Miss Phyllis Vander Plaats, as missionary at South Chicago Neighborhood House, Chicago, Ill., to be married.

Miss Margaret Wilder, as missionary at Rankin Christian Center, Rankin, Pa., to be married.

Miss Phyllis Rowe, as Christian Friendliness missionary for Pa., to be married.

Miss Lila Nichols, as missionary to the Hopi Indians, Keams Canyon, Ariz., to be married.

Miss Mary Beth Dixon, as missionary to the Chinese at Locke, Cal., to be married.

LEAVE OF ABSENCE

Miss Kathleen Stanard, Rural Missionary for West Virginia, for study at Columbia University and Union Theological Seminary.

RETURNS TO SERVICE

Miss Mary Katow, to the Japanese Church, Seattle, Wash., September 15, 1952. Prior to her

study leave, Miss Katow was kindergarten missionary at the Henry Gleiss Memorial Center, Detroit, Michigan.

Miss Mildred Cummings, retired Western Area Missionary, to San Francisco to teach English at the Chinese Baptist Church. Miss Cummings began her missionary service in 1926 on this same field.

(Continued from page 437)

Treasures Within Our Reach

So often local groups believe “far away hills are greener,” and overlook the treasures close at hand. A report from the Rochester, N. Y. House Party reads as follows: “We were fortunate in having a very fine exhibit on Africa and Navajo and Hopi Indian life sent to us by the Rochester Museum.”

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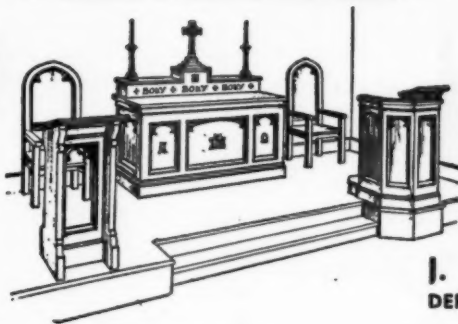
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**Committee on Campaign
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The members of the special com-
 mittee to consider the Church

Extension Campaign (See June
 issue page 335), are: Finley J.
 Keech, Chairman, G. Pitt Beers,
 L. D. Wadsworth, Isaac Higgin-
 botham, H. L. Caldwell, P. J.
 Morris, W. M. Bloom, W. Earle
 Smith, Mrs. M. E. Wenger, Ralph
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 est Ashbrooke, Richard Hoiland,
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 bach, V. C. Hargroves, W. E.
 Compere, Paul Whiteker, Charles
 L. Seasholes, Robert Zearfoss,
 C. W. Hall, Percy Sorenson,
 Waldo Tucker, Mrs. M. B. Hodge,
 Mrs. Roy Keyes, Mrs. E. A. Ker-
 mott. The Committee will hold its
 first meeting some time this fall.

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A Correction

MISSIONS regrets an error in printing the name of the new President of the Ministers' Wives Fellowship on page 364 in the June issue as Mrs. Herbert Bailey. The correct name is Mrs. Herbert T. Beatty. She is the wife of the minister of the Queen Anne Baptist Church of Seattle, Wash.

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Books Received

(Continued from page 421)

WHAT AMERICANS BELIEVE AND HOW THEY WORSHIP, by J. Paul Williams, Harper & Brothers, 400 pages, \$5.00

THE TENTMAKER, A Novel Based on the Life of Saint Paul, by Julius Berstl, Rinehart & Company, Inc., 312 pages, \$3.50

WHO IS JESUS? Vol. 6 in the Truett Memorial Series, by George W. Truett, Wm. B. Eerdmans Publishing Co., 171 pages, \$2.50

MORE ABOUT AFRICA, by Helen E. Baker, Friendship Press, 122 pages, paper, \$1.00

ESTABLISHING THE CONVERTS, by Arthur C. Archibald, The Judson Press, 108 pages, \$2.00

MISSIONS IN THE PLAN OF THE AGES, by William Owen Carver, Broadman Press, 289 pages, \$2.50

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BELGIAN CONGO—Residence for Women missionaries, 430.

INDIA—Scenes, and natives at Baptist stations, 396-399; Immanuel

Church, Rangoon, lay of cornerstone, 412.

JAPAN—Communion Service at

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Kuji, Pastor Yahaba, 411; baptismal service, 412.

MISCELLANEOUS—Bible, New Standard Revised Version of the, 23.

PERSONALITIES—James Millard Baker, 428; Prof. Zacharias K. Matthews, 394; Rev. and Mrs. Gilbert Schneider and family, 401; Theron Chastain, 413; Gustav A. Sword, 413; Edna R. Howe, 433.

THE LAST WORD

Go and Do Likewise!

Mrs. E. T. Edwards, President of the Woman's Baptist Mission Society of Ohio, recently demonstrated a novel and highly successful method of securing new subscriptions to MISSIONS. To her State House Party she took 900 printed tags on which appeared a reproduction of one of MISSIONS' recent front covers and two meaningful words, I SUBSCRIBE! Women who were already subscribers and all who promised to become subscribers were entitled to wear the tag. Mrs. Edwards reported that most of the tags were used. Registration for the House Party totalled 751 and many additional persons attended one or more sessions.

To Mrs. Edwards hearty thanks for a grand idea and a fine service for MISSIONS. To other Presidents of Woman's Societies, a suggestion about going and doing likewise.

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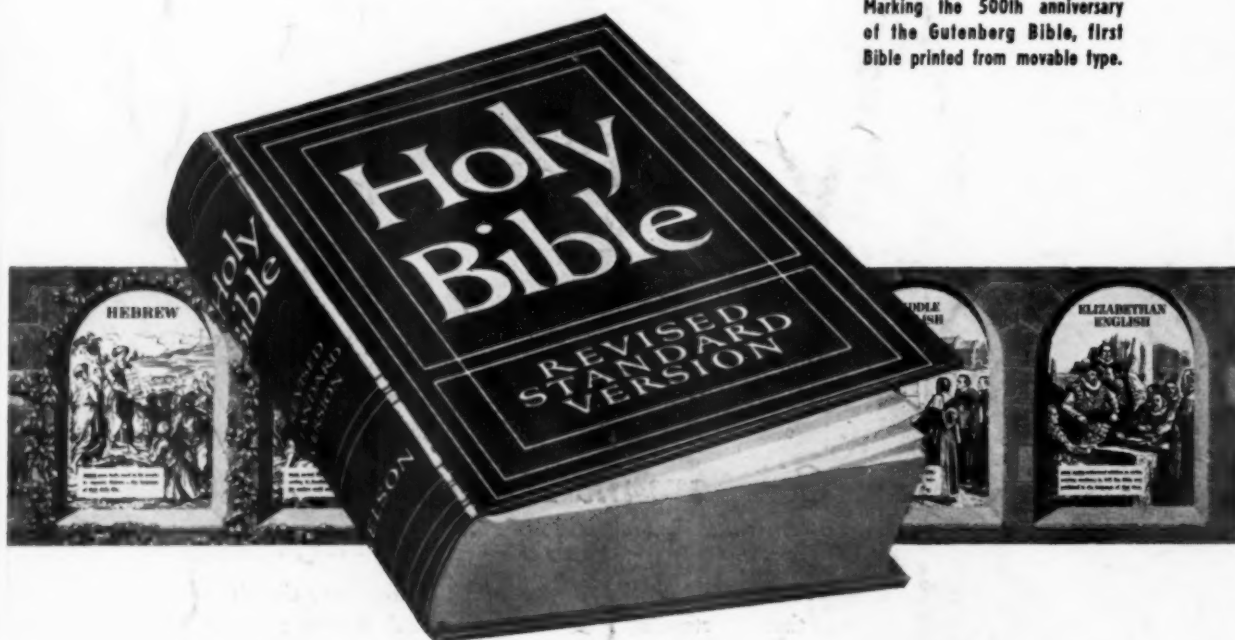
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